

T H E B O O K O F R U T H.

The A R G U M E N T.

THE Book of RUTH is placed, between the Book of JUDGES and the two Books of SAMUEL, as being the Sequel of the former, and an Introduction to the latter. It derives its Title from the Person, whose History constitutes the principal Part of the Book, and which deserves our Attention. It is very probable, that the Historian who compiled the Book of JUDGES, was likewise the Author of this, namely, Samuel, who by adding this to the End of that Book, brought down the History to his own Times. St. Jerom informs us, that the Jews annexed it to the Book of Judges, because the Transactions of which it treats happened in the Time of the Judges of Israel: And several of the ancient Fathers comprized the History of the JUDGES and of RUTH in one Book.

The Intention of the Author of this Book was to unfold the Genealogy of David; and we Christians may evidently discover the Wisdom of God, in causing this Account of it to be compiled. It had been foretold to the Jews, Gen. xlix. 10. that the MESSIAH should spring from the Tribe of Judah; and a much later Revelation declared, that he should be of the Family of David, Psal. lxxxix. 34, 35, &c. and therefore it was necessary, in order to a right Conception of those important Prophecies, that a History of David's Family in that Tribe should be written before the Promulgation of the latter Prophecy, that points out the Descent of the ever-blessed Redeemer from David. Thus there could not be the least Suspicion of any Fraud, or disingenuous Design; and thus the Book of Ruth, the Prophecies relating to the MESSIAH, and their exact Accomplishment, serve to illustrate each other: For the remarkable and highly deserving to be noticed PARTICULAR in the Book of Ruth, is, that it acquaints us that the Grandfather of David, (from whom CHRIST came according to the Flesh) was begotten on RUTH, who came not of any of the Tribes of Israel, but of a Gentile Country and Parents, or those who had not the LAW, and by one who was born of a Gentile Woman, viz. Rahab of Jericho. Whereby the Generation of CHRIST according to the Flesh, was intermixed with Jews and Gentiles. Which is a very strong and plain Indication that THEY were as well to partake of his Benefits as the Jews. Otherwise we may conclude that this very remarkable Singularity in the Genealogy of David, would not have been. And that the Gentiles would have had no Share given them in the Generation of CHRIST, according to the Flesh; if they were to have been utterly rejected, and to have had no Share in the Blessings which he brought upon Earth.

The Sacred Historian observes, at the Beginning of this Work, that the History he was preparing to relate happened at the Time when the JUDGES governed Israel, whose Tribes therefore were no longer under that Form of Jurisdiction, when this Book was written. The Author likewise mentions David at the Close of this Work, which shews that it could not be written before the Time of David.

C H A P. I.

1 Elimelech driven by famine into Moab, dieth there. 4 Mahlon and Chilion, his two sons, having married wives of Moab, die there also. 6 Naomi returning homeward, 8 dissuadeth her two daughters in law from going with her. 14 Orpah leaveth her, but Ruth with great constancy accompanieth her. 19 They come together to Bethlehem.



NOW it came to pass in the days when the judges ruled, that that there was a famine in the land: and a certain man of Beth-lehem-judah went to sojourn in the country of Moab, he and his wife, and his two sons.

[That there was a Famine in the Land.] This makes it probable, these Things came to pass in the Days of Gideon, for that is the only Time that we read of a Famine in the Days of the Judges; when the Midianites, Amalites, and the Children of the East, came and despoiled the Inhabitants of the Earth, and left no Sustenance for Israel, nor for their Cattle. Judges vi. 3, 4.

2 And the name of the man was Elimelech, and the name of his wife Naomi, and the name of his two sons Mahlon and Chilion, Ephrathites of Beth-lehem-judah: and they came into the country of Moab, and continued there.

[And they came into the Country of Moab, and continued there.] Settled their Habitation in that Country, which had not been lawful, unless it had been in a public Calamity, or some great private Necessity, as Maimonides observes.

3 And Elimelech Naomi's husband died, and she was left, and her two sons.

4 And they took them wives of the women of Moab: the name of the one was Orpah, and the name of the other Ruth: and they dwelled there about ten years.

5 And Mahlon and Chilion died also both of them; and the woman was left of her two sons, and her husband.

And

And Mahlon and Chilion died also both of them.] For their Days were cut short, saith the Chaldee Paraphrast, because they married strange Women; and for the same Reason (if it be true) they may be thought to have died without Issue, for there is not the least Intimation that either of them had any.

6 ¶ Then she arose with her daughters in law, that she might return from the country of Moab: for she had heard in the country of Moab, how that the LORD had visited his people, in giving them bread.

7 Wherefore she went forth out of the place where she was, and her two daughters in law with her: and they went on the way to return unto the land of Judah.

And they went on the Way to return unto the Land of Judah.] This relates unto Naomi, for her Daughters had never been there before.

8 And Naomi said unto her two daughters in law, Go, return each to her mother's house: the LORD deal kindly with you, as ye have dealt with the dead, and with me.

Go, return, each to her Mother's House.] She desires them to accompany her no further, but go back to their own Home. And it seems it was usual in Moab, as well as in Israel, for Widows to dwell with their Parents.

9 The LORD grant you that you may find rest, each of you in the house of her husband. Then she kissed them: and they lift up their voice, and wept.

The Lord grant that ye may find Rest, each of you in the House of her Husband.] She prayed that they might be happily settled in Houses of their own, with good Husbands; whom she wishes they might long enjoy in Peace and Quietness.

10 And they said unto her, Surely we will return with thee unto thy people.

11 And Naomi said, Turn again, my daughters: why will ye go with me? are there yet any more sons in my womb, that they may be your husbands?

12 Turn again, my daughters, go your way, for I am too old to have an husband: if I should say, I have hope, if I should have an husband also to night, and should also bear sons:

If I should say I have Hope] i. e. Of having Children.

13 Would ye tarry for them till they were grown? would ye stay for them from having husbands? nay, my daughters: for it grieveth me much for your sakes, that the hand of the LORD is gone out against me.

14 And they lift up their voice, and wept again: and Orpah kissed her mother in law, but Ruth clave unto her.

And Orpah kissed her Mother in Law.] That is, Took her Leave of her by a Kiss.

15 And she said, Behold, thy sister in law is gone back unto her people, and unto her gods: return thou after thy sister in law.

And she said, Behold, thy Sister in Law is gone back unto her People, and unto her Gods.] The principal of which was Chemosh, as we read Numb. xxi. 29. 1 Kings xi. 7. By this it appears, Orpah was not made a Profelyte to the Jewish Religion, but still continued to worship the Gods of her Country.

Return thou after thy Sister in Law.] This may seem strange, that she should, in Effect, press her to go and worship Idols; but her Intention was to try her, and to persuade her to do nothing rashly, especially not to change her Religion, without due Consideration, and weighing well her Reasons for it.

16 And Ruth said, Intreat me not to leave thee, or to return from following after thee: for whither

thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God:

Thy People shall be my People, and thy God my God.] This was a Resolution to embrace the Jewish Religion entirely, and to be incorporated with the Israelites, as if she had been a Native among them.

17 Where thou diest, will I die, and there will I be buried: the LORD do so to me, and more also, if ought but death part thee and me.

The Lord do so to me, and more also.] This was a Form of Speech then used, and implied a solemn Imprecation or Vow of a Curse or some Evil to fall upon her if she parted from Naomi before Death. We find it a Form of Speech frequently used as appears from 1 Sam. iii. 17. xiv. 44. x. 12. 2 Sam. 3. 9. 35. &c.

18 When she saw that she was stedfastly minded to go with her, then she left speaking unto her.

19 ¶ So they two went until they came to Beth-lehem. And it came to pass when they were come to Beth-lehem, that all the city was moved about them, and they said, Is this Naomi?

20 And she said unto them, Call me not Naomi, call me Mara: for the Almighty hath dealt very bitterly with me.

She told them her old Name, which she said *Phoebe*, was not suitable to her present Condition, which required that she should rather be called *Mara*, which signifies *Bitter*. From whence we may gather, that *Naomi* was not the Name given her at first by her Parents, but a popular Name commonly given her by her Neighbours, because of her comely Person, and courteous Behaviour.

21 I went out full, and the LORD hath brought me home again empty: why then call ye me Naomi, seeing the LORD hath testified against me, and the Almighty hath afflicted me?

God in the Scripture Language is said to testify against any Person, when he passes Sentence upon them, and judges them by sending Afflictions upon them; at which *Naomi* doth not murmur but only humbly acknowledges God had inflicted grievous Punishments upon her, which she thought testified his Displeasure.

22 So Naomi returned, and Ruth the Moabitess her daughter in law with her, which returned out of the country of Moab: and they came to Beth-lehem in the beginning of barley-harvest.

C H A P. II.

1 Ruth gleaneth in the fields of Boaz. 4 Boaz taketh knowledge of her. 8 And sheweth her great favour.

AND Naomi had a kinsman of her husband's, a mighty man of wealth, of the family of Elimelech; and his name was Boaz.

2 And Ruth the Moabitess said unto Naomi, Let me now go to the field, and glean ears of corn after him, in whose sight I shall find grace. And she said unto her, Go, my daughter.

After him, in whose Sight I shall find Grace.] Either she did not know that poor Strangers had a Right to glean, as well as the Poor of Israel, Lev. xix. 9, 10. or out of her great Modesty she would not challenge it as a Right, but as a Favour which she would thankfully acknowledge.

And she said unto her, Go, my Daughter.] This is a Sign of Naomi's low Condition, otherwise she would not have suffered her to go and seek for a Supply of their Needs among the poorest Sort of People.

3 And she went, and came, and gleaned in the field after the reapers: and her hap was to light on a part of the field belonging unto Boaz, who was of the kindred of Elimelech.

Let me find Favour] Or, I find Favour, &c. Probably by the Direction of God's good Providence (not by any human Direction) she came into a Piece of Ground which belonged to the great Man before-mentioned. For Providence, which works many Things which we are not sensible of, often orders and brings that to pass which seems only Chance, and the more voluntary and unimpeded Actions of the Human Mind. And there is great Probability that God put the Thought of gleaning into Ruth's Mind, and directed her to the Field of Boaz.

4 ¶ And behold, Boaz came from Beth-lehem, and had unto the reapers, The LORD be with you: and they answered him, The LORD bless thee.

And he said unto the Reapers, The LORD be with you: and they answered him, The LORD bless thee. Such was the Piety of ancient Times, that they went to pray God to prosper the honest Labours of those who were they law employed, who made a Return of the like Prayers for them. *The LORD be with you.* And, *The LORD bless thee.* This was the beautiful Language of Religion in more Days; but, alas! how little known in ours.

5 Then said Boaz unto his servant that was set over the reapers, Whose damsel is this?

6 And the servant that was set over the reapers, answered and said, It is the Moabitish damsel that came back with Naomi out of the country of Moab:

7 And she said, I pray you, let me glean, and gather after the reapers amongst the sheaves: to this came, and hath continued even from the morning until now, that she tarried a little in the field.

That she tarried a little in the Field.] The Meaning is, she went and staid a while in the Field which was pitched in the Field, for such as were weary to refresh themselves, or for other necessary Occasions.

8 Then said Boaz unto Ruth, Hearest thou not, my daughter? Go not to glean in another field, neither go from hence, but abide here fast by my maidens.

Hearest thou not, my Daughter?] A Form of Speech calling for Attention to what is said.

9 Let thine eyes be on the field that they do reap, and go thou after them: Have I not charged the young men, that they shall not touch thee? and when thou art athirst, go unto the vessels, and drink of that which the young men have drawn.

Have not I charged the young Men? That is, I have charged the young Men, for the Hebrews, often expresseth an Affirmation by an Interrogation.

10 Then she fell on her face, and bowed herself to the ground, and said unto him, Why have I found grace in thine eyes, that thou shouldest take knowledge of me, seeing I am a stranger?

Take Knowledge of me.] To take Knowledge of any one in the Scripture Language, signifies to use them kindly.

11 And Boaz answered and said unto her, It hath fully been shewed me, all that thou hast done unto thy mother-in-law since the death of thine husband: and how thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knewest not heretofore.

12 The LORD recompense thy work, and a full reward be given thee of the LORD God of Israel, under whose wings thou art come to trust.

Nothing can be a stronger Image of the Care of the Divine Providence over those who trust in it, than this Metapher; which is likewise used in other Places of Scripture, and is taken from Birds hovering over their Young with their Wings, and se-

curing them beneath them from all the Injuries of the Air, and other Accidents.

13 Then she said, Let me find favour in thy sight, my lord, for that thou hast comforted me, and for that thou hast spoken friendly unto thine handmaid, though I be not like unto one of thine handmaidens.

Let me find Favour] Or, I find Favour, &c. For it is an Acknowledgment of the Civility or Kindness she had already received, not a Petition that she might receive it. It is the same Sense as we should express by saying, I feel myself obliged to you, or, the Favour you do me is great.

Though I be not like to one of thy Hand maidens.] So obscure she means, being a Stranger, and of a Country under an ill Character among them, that she was not equal to one of his meanest Servant Maids.

14 And Boaz said unto her, At meal-time come thou hither, and eat of the bread, and dip thy morsel in the vinegar. And she sat beside the reapers: and he reached her parched corn, and she did eat and was sufficed, and left.

And eat of the Bread, and dip thy Morsel in the Vinegar.] Under the Name of Bread, is comprehended all the Provision which was made for the Reapers, with which they had Vinegar for Sauce, it being very cooling and refreshing in hot Seasons, as the Time of Harvest was.

And he reached her parched Corn.] Either Boaz or the Servant set over the Reapers, *ver. 5.* gave her parched Corn, which was an usual, and no mean Food in those Countries, as appears from 2 Sam. xvii. 28.

15 And when she was risen up to glean, Boaz commanded his young men, saying, Let her glean even among the sheaves, and reproach her not.

16 And let fall also some of the handfuls of purpose for her, and leave them that she may glean them, and rebuke her not.

There cannot be a more amiable Picture of Virtue in private Life, than we have here in Boaz, who is highly worthy of our Imitation: In the midst of Riches he is laborious; diligent in Husbandry; plain, without Luxury, Delicacy, Sloth, or Pride. How affable, how obliging and kind to his servants! *The LORD be with you,* says he even to his Reapers. What an obliging Humanity as well as Generosity does he shew, when he desires Ruth not to go into any other Field to glean, but to abide fast by his Maidens to eat and drink with them; and in the Order he gives his Reapers to let her glean even among the Sheaves, and to let fall some of the Handfuls on Purpose for her, that she might gather them without being ashamed. What a noble and lovely Pattern have we here to instruct us in what Manner to bestow Benefits; *viz.* so as to spare those we oblige the Confusion of receiving, and ourselves the Temptation of VAIN GLORY, and even the Pleasure of GIVING.

17 So she gleaned in the field until even, and beat out that she had gleaned: and it was about an ephah of barley.

And it was about an Ephah of Barley.] An Ephah is commonly taken to be about a Bushel of our Measure.

18 ¶ And she took it up, and went into the city: and her mother in law saw what she had gleaned: and she brought forth, and gave to her that she had reserved, after she was sufficed.

This shews Ruth's Care of her Mother in Law, whom she had in Mind, when she was feasted with the Reapers with more than she could eat, (*ver. 14.*) and therefore brought what she left home for her Refreshment.

19 And her mother in law said unto her, Where hast thou gleaned to day? and where wroughtest thou? blessed be he that did take knowledge of thee. And she shewed her mother in law with whom she had wrought, and said, The man's name with whom I wrought to day, is Boaz.

Blessed be he that doth take Knowledge of thee.] For she concluded, that without the special Favour of some Person to her, it had not been possible for her to have made such a Day's Work.

20 And Naomi said unto her daughter in law, Blessed be he of the LORD, who hath not left off his kindness to the living and to the dead. And Naomi said unto her, The man is near of kin unto us, one of our next kinsmen.

Who hath not left off his Kindness to the Living, and to the Dead] Continued to be kind to the Reliëts of Elimelech and his Son, as he had been to them when they were alive.

21 And Ruth the Moabitess said, He said unto me also, Thou shalt keep fast by my young men, until they have ended all my harvest.

Thou shalt keep fast by my young Men.] Tho' the Word *Nearim* be of the Masculine Gender, yet it signifies all young People, and particularly the Maidens, to whom he bid her keep close, ver. 8. And so both the LXX, and the Chaldeæ here expound it; and so Naomi, it appears by the next Verse, understood it.

22 And Naomi said unto Ruth her daughter in law, It is good, my daughter, that thou go out with his maidens, that they meet thee not in any other field.

That they meet thee not in any other Field.] She advises her to accept his Kindness, and not to be found gleaning in any other Field, where she might not be so welcome; and beside, it would look like a Despisal of his Kindness, should she not do as she was invited.

23 So she kept fast by the maidens of Boaz to glean, unto the end of barley-harvest, and of wheat-harvest; and dwelt with her mother in law.

C H A P. III.

1 By Naomi's instruction, 9 Ruth requireth Boaz to do the part of a kinsman to her. 13 To which he consenteth.

THEN Naomi her mother in law said unto her, My daughter, shall I not seek rest for thee, that it may be well with thee?

Shall I not seek Rest for thee?] A Settlement in an House of her own, with a good Husband.

2 And now is not Boaz of our kindred, with whose maidens thou wast? Behold, he winnoweth barley to night in the threshing-floor.

This was commonly done in the Evening, when the Heat of the Day was over, and cool Breezes began to rise.

3 Wash thyself therefore, and anoint thee, and put thy raiment upon thee, and get thee down to the floor: but make not thyself known unto the man, until he shall have done eating and drinking.

And put thy Raiment upon thee.] Her best Cloaths, as the Vulgar expresses it; or her Ornaments as the Chaldeæ.

But make not thyself known unto the Man.] She would have her conceal herself, so that Boaz might not see her till after he had supped and came to lie down.

4 And it shall be when he lieth down, that thou shalt mark the place where he shall lie, and thou shalt go in, and uncover his feet, and lay thee down; and he will tell thee what thou shalt do.

And uncover his Feet, and lay thee down.] She was not to lie by his Side, for that had been immodest; but at his Feet, in the Posture of an humble Supplicant.

It is likely that it was the Custom for Widows to act in this Manner, who had a Mind to have a Kinsman to do his Part unto them, by taking them to Wife, otherwise it is most likely that it would have highly displeased such a grave Person as Boaz appears to have been. It appears a strange and somewhat in-

decent Custom to us; but there is no forming a true Judgment of ancient Customs by what is our Usage at present, nor of other Countries by our own. Because what may appear indecent, and would indeed be improper in our Days, might in those Times be so order'd agreeable to established Custom, as to have nothing dishonourable or indecent in it.

And he will tell thee what thou shalt do.] This seems to prove that it was an established Custom for Widows to act in this Manner, for Naomi here assures Ruth, that Boaz would immediately answer to the Purpose; and act agreeable to her Intention.

5 And she said unto her, All that thou sayest unto me, I will do.

6 ¶ And she went down unto the floor, and did according to all that her mother in law bade her.

7 And when Boaz had eaten and drunk, and his heart was merry, he went to lie down at the end of the heap of corn: and she came softly, and uncovered his feet, and laid her down.

And when Boaz had eaten and drunk, and his Heart was merry.] This is a Sign he had made a great feast, that he and his Reapers, and perhaps other Neighbours, might rejoice together.

He went to lie down at the End of the Heap of Corn.] Such was the plain Way of living in those ancient Times, that the most wealthy Persons looked after their own Business, both in the Field and at Home; which made Boaz not go to his House, but lie perhaps upon the Straw in the Floor where his Corn had been winnowed, to secure it from Thieves, till it could be laid up in his Barns.

And she came softly, and uncovered his Feet, and laid her down.] Before the Doors were shut up, she came in so softly that none perceived her, and when he was asleep, lay down at his Feet, not naked, as it is supposed he was, but in her Cloaths, which we do not find she put off; for she had no Intention of lying with him, but only of giving him an Opportunity to consider what the Law required of him.

Or it is probable that in these hot Countries, and in the Heat of Summer, they slept in open Places, not shut up with any Doors, and therefore Ruth could easily come where Boaz was laid down.

8 ¶ And it came to pass at midnight, that the man was afraid, and turned himself: and behold, a woman lay at his feet.

The Man was afraid.] By Reason of feeling something unusual at his Feet.

And behold, a Woman lay at his Feet.] He perceived by her Cloaths, and (when she spake) by her Voice, that it was a Woman.

9 And he said, Who art thou? And she answered, I am Ruth thine handmaid: spread therefore thy skirt over thine handmaid, for thou art a near kinsman.

Spread therefore thy Skirt over thine Handmaid.] A proverbial Expression as much as to say, Take me to Wife, as being my near Kinsman. From this Answer of Ruth, and from what Boaz says in the two following Verses it is plain, that she had no Design of any Thing but what was honest and lawful.

10 And he said, Blessed be thou of the LORD, my daughter: for thou hast shewed more kindness in the latter end, than at the beginning, inasmuch as thou followedst not young men, whether poor or rich.

For thou hast shewed more Kindness at the latter End than in the Beginning.] The former Kindness which Ruth had shewn to the Family of Boaz was in her Love and Fidelity to her deceased Husband, and her affectionate Regard to her Mother in Law: But Boaz here commends her Willingness to marry him who was advanced in Years, in order to raise up Seed to her deceased Husband, as the greatest Instance of Love that she had given, *inasmuch as she had not followed young Men.*

11 And now, my daughter, fear not, I will do to thee all that thou requirest: for all the city of my people doth know, that thou art a virtuous woman.

No Words can more evidently express any Thing, than this and the following Verse do, that what Ruth did was nothing immodest.

12 And now it is true, that I *am thy* near kinsman: howbeit there is a kinsman nearer than I.

13 Tarry this night, and it shall be in the morning, if he will perform unto thee the part of a kinsman, well; let him do the kinsman's part; but if he will not do the part of a kinsman to thee, then will I do the part of a kinsman to thee, as the Lord liveth: he down until the morning.

14 ¶ And she lay at his feet until the morning: and the rose up before one could know another. And he said, Let it not be known that a woman came into the Boor.

[But, I say at the Foot until the Morning.] Or at the Foot of his Bed, having no other Design, but only to implore his Justice and Kindness unto her deceased Husband. All the Circumstances of the Relation plainly shew, that *Ruth* had no Design of committing any Indecent Action to allure *Boaz* to marry her, but only merely to requite him to do that which by the Law she had a Right to, and which she sought of him in that Manner, which perhaps was customary on the Occasion.

[And he said, Let it not be known that a Woman came into the Floor.] He advised her to say nothing of what she had done, lest it might give any Cause for unjust suspicions.

15 Also he said, Bring the veil that *thou hast* upon thee, and hold it. And when she held it, he measured six *measures* of barley, and laid it on her: and she went into the city.

16 And when she came to her mother in law, she said, Who *art* thou, my daughter? And she told her all that the man had done to her.

Who art thou my Daughter? Or rather *is it thou my Daughter?*

17 And she said, These six *measures* of barley gave he me; for he said to me, Go not empty unto thy mother in law.

For he said, &c.] There is no Mention made before of *Boaz* thus speaking to her, but it is not unusual for the SACRED WRITERS to omit many little Particulars in the Relation of a Thing which many Times they occasionally mention afterwards. And it is more likely that *Boaz* intended this Corn chiefly for *Naomi*, as he was about that Day either to marry *Ruth* himself, or provide her another Husband.

18 Then said she, Sit still, my daughter, until thou know how the matter will fall: for the man will not be in rest, until he have finished the thing this day.

C H A P. IV.

1 *Boaz propoſeth to the neareſt kinsman to buy Naomi's inheritance and marry Ruth. 6 He refuseth it. 10 Upon which Boaz marrieth her. 13 She leaveth to him Obed, the grandfather of David. 18 The Generation of Pharez.*

THEN went Boaz up to the gate, and sat him down there: and behold, the kinsman of whom Boaz spake, came by; unto whom he said, Ho, such a one, turn aside, sit down here. And he turned aside, and sat down.

Then went Boaz up to the Gate.] Where the Elders sat.

2 And he took ten men of the elders of the city, and said, Sit ye down here. And they sat down.

3 And he said unto the kinsman, Naomi that is come again out of the country of Moab selleth a parcel of land, which *was* our brother Elimelech's.

He calls him their *Brother*, because he was near of Kin to them. And he mentions *Naomi's* Return out of the Country of *Moab*, to intimate, that her Poverty constrained her to sell her Estate, which her Husband left her.

4 And I thought to advertise thee, saying, Buy it before the inhabitants, and before the elders of

my people. If thou wilt redeem it, *redeem it*; but if thou wilt not redeem it, *then* tell me, that I may know: for *there is* none to redeem it besides thee, and I *am* after thee. And he said, I will redeem it.

I thought to advertise thee] I have had it in my Mind to advise thee, or to speak to you about it.

There is none to redeem it besides thee] That is, thou hast the first Right to do so; for it is plain *Boaz* had a Right, but in the second Place; and if he had refused it, the next kinsman would have had the Right, and so on.

5 Then said Boaz, What day thou buyest the field of the hand of Naomi, thou must buy it also of Ruth the Moabitess, the wife of the dead, to raise up the name of the dead upon his inheritance.

It is likely that, upon these Occasions, the FIRST-BORN was generally called after the Name of the former Husband, and enjoyed the Inheritance, as from the decess'd.

6 ¶ And the kinsman said, I cannot redeem it for myself, lest I mar mine own inheritance: redeem thou my right to thyself, for I cannot redeem it.

And the Kinsman said, I cannot redeem it for myself, lest I mar mine own Inheritance.] He had a Wife and Children already, which made him afraid to marry a poor Woman with a small Parcel of Land, which would not provide for the Children he might have by her, without diminishing his own Inheritance of which he was possessed.

7 Now this *was the manner* in former time in Israel, concerning redeeming, and concerning changing, for to confirm all things: a man plucked off his shoe, and gave it to his neighbour: and this *was* a testimony in Israel.

There was no Law, as we know of now, concerning this Rite, but only it was a long established Custom, thus to act in transferring one Man's Right in any Land to another. The Reason of the Custom seems to be, that it was a natural Signification that he resigned his Interest in the Land, by giving him his Shoe wherewith he used to walk in it: Or it might signify, that as the Person pulled off or divested himself of his Shoe, so he divested himself of that he was about to surrender. The *Jews* now give an Handkerchief on any such like Occasions.

8 Therefore the kinsman said unto Boaz, Buy it for thee: so he drew off his shoe.

9 ¶ And Boaz said unto the elders, and unto all the people, Ye *are* witnesses this day, that I have bought all that *was* Elimelech's, and all that *was* Chilion's and Mahlon's, of the hand of Naomi.

10 Moreover, Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead be not cut off from among his brethren, and from the gate of his place: ye *are* witnesses this day.

Moreover, Ruth the Moabitess, the Wife of Mahlon, have I purchased to be my Wife.] He had her by the Right of the same Purchase, and did not succeed into the Right of a Brother, mentioned in *Deut. xlv.* for he was not a Brother to *Elimelech*, but only a remote Kinsman of the same Family, who could not enjoy the Land, while she lived, unless he would take her with it; to whom it belonged as long as she lived, and was to go to her Issue when she died.

11 And all the people that *were* in the gate, and the elders said, *We are* witnesses: The LORD make the woman that is come into thine house, like Rachel and like Leah, which two did build the house of Israel: and do thou worthily in Ephratah, and be famous in Beth-lehem.

Which two did build the House of Israel.] Were blessed with a numerous Posterity. They do not mention the two Handmaids, because

because these were *Jacob's* principal Wives, and *Ruth* chosen first, as she is here placed) whose Servants bare Children, not for themselves, but their Mistresses. See *Gen. xxx. 3.*

12 And let thy house be like the house of Pharez, (whom Tamar bare unto Judah) of the seed which the Lord shall give thee of this young woman.

Both *Boaz*, and all the *Bethle-hemites*, derived their Original from *Pharez*, whose Family was very illustrious in *Juda*; and therefore they could not have wished *Boaz* a greater Blessing, than to have as noble an Issue as him.

13 ¶ So Boaz took Ruth, and she was his wife: and when he went in unto her, the Lord gave her conception, and she bare a son.

14 And the women said unto Naomi, Blessed be the Lord which hath not left thee this day without a kinsman, that his name may be famous in Israel.

And the Women said unto Naomi. After *Ruth's* Delivery. *Blessed be the Lord, who hath not left thee this Day without a Kinsman.* The Hebrew Name of *Gel* (which we translate *Kinsman*) properly belonged to *Boaz*, and not to his Son, who was now born: And yet the Child seems to be here meant, which made the *Arabic* Translators render it, *Hath not left thee without an Heir.*

15 And he shall be unto thee a restorer of thy life, and a nourisher of thine old age: for thy daughter in law which loveth thee, which is better to thee than seven sons, hath borne him.

And he shall be unto thee a Restorer of thy Life. Such a Comfort, as to make her, in some Sort, young again.

For they hoped he would inherit his Mother's Virtues, and particularly her Affection to *Naomi*, which was so suppling, that it made her a greater Blessing to her, than a great many Sons of her own Body would have been.

16 And Naomi took the child, and laid it in her bosom, and became nurse unto it.

17 And the women her neighbours gave it a name, saying, There is a son born to Naomi; and they called his name Obed: he is the father of Judah, the father of David.

And the Women, for Naomi, gave it a Name. It should not be forgot to the Neighbours, that it was the Father of *Moyses*, to name the Child; but the Hebrew Name is carried by a Verse, that is to be foregoing Disputant.

And the Women called the Name Obed. The *O* is one, who should be considered into her, for *Obed* signifies a servant, as *Job* 1. 1. 1. 1. 1. 1.

And the Father of David, the Father of David. For which Sake, this whole Book seems to have been written, that it might be certainly known from whom he was descended, the *Messiah* being to spring from him, which is the Reason why the following Genealogy is annexed for the Conclusion of this Book.

18 ¶ Now these are the generations of Pharez: Pharez begat Hezron,

Now these are the Generations of Pharez. It begins now, because every one knew that *Pharez* was the Grandson of *Jacob*, and he the Son of *Isaac*, &c.

19 And Hezron begat Ram, and Ram begat Amminadab,

20 And Amminadab begat Nahshon, and Nahshon begat Salmon,

21 And Salmon begat Boaz, and Boaz begat Obed,

22 And Obed begat Jesse, and Jesse begat David



T H E F I R S T B O O K O F S A M U E L,

OTHERWISE CALLED,

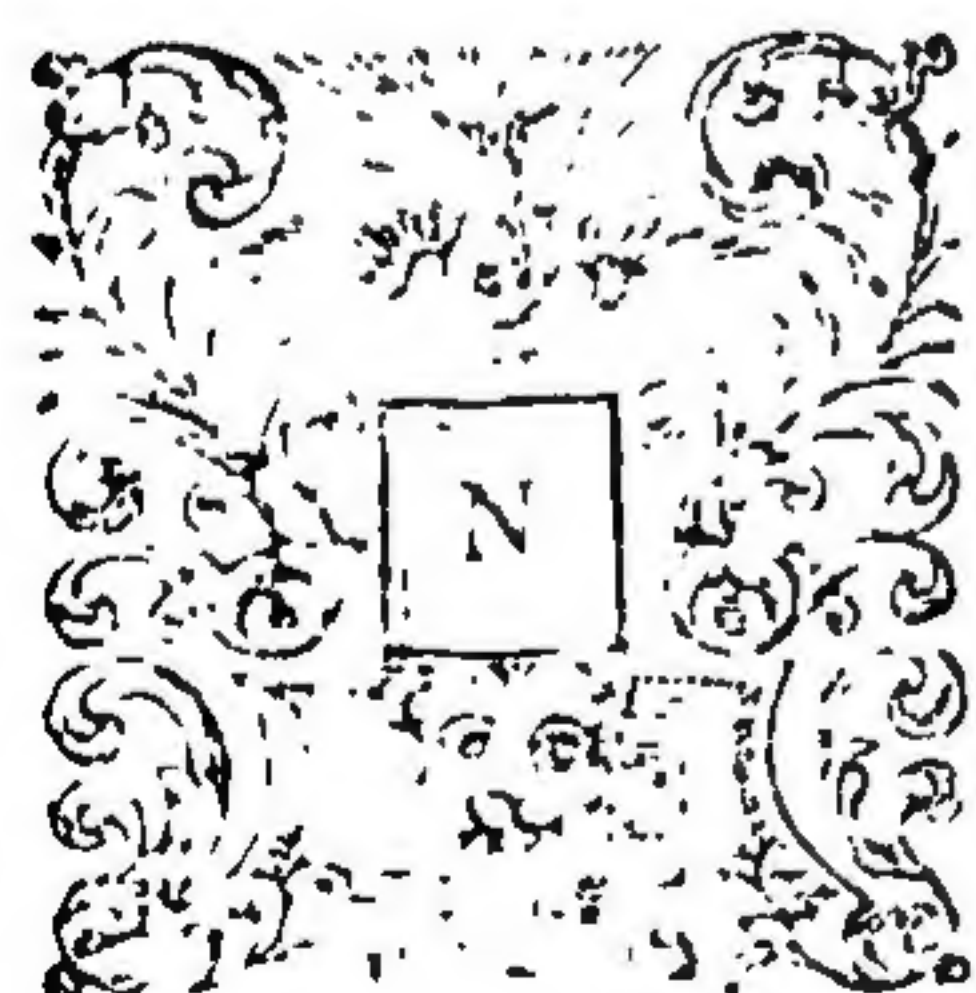
THE FIRST BOOK OF THE KINGS.

The A R G U M E N T.

IN this Book is contained the History of the ISRAELITES under the two last JUDGES, ELI and SAMUEL, and under SAUL, the first King of Israel: The Israelitish Constitution being now changed, GOD, at the People's Desire, appointing SAUL to be a King over them, instead of raising up JUDGES. We have likewise in this Book an Account of SAUL's Rejection from the Throne, for his Disobedience, &c. and David being chosen in his Stead. This and the following are called the Books of SAMUEL, because THIS FIRST contains his Story, probably written by himself, and in both are related the Transactions of two Kings, who were anointed by the Ministry of SAMUEL. This first Book of SAMUEL contains the History of about eighty Years: Of which forty passed under the Government of ELI as High-Priest and Judge, Ch. iv. 18. and the other forty under the Government of SAMUEL and SAUL, as may be seen from Acts xiii. 21.

C H A P. I.

1 Elkanah a Levite, having two wives, worshippeth yearly at Shiloh. 4 He cherisheth Hannah though barren. 6 But his other wife vexeth her. 9 Hannah in grief, prayeth for a child. 12 Eli first rebuketh her, afterwards blesseth her. 19 Hannah having borne Samuel, prayeth at home till he be weaned. 24 She presenteth him, according to her vow, to the LORD.



NOW there was a certain man of Ramathaim-zophim, of mount Ephraim, and his name was Elkanah, the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephrathite:

[Of Mount Ephraim.] This is added to distinguish this from other Places, which had the Name of Ramah in other Tribes: Particularly in that of Benjamin, *Jeft.* xviii. 25.

2 And he had two wives, the name of the one was Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had no children

Hannah seems to have been his first Wife: Who proving barren, his earnest Desire of Children moved him to take another; as *Abraham* had by *Sarah's* Consent. Which was not in those Times disallowed by GOD.

3 And this man went up out of his city yearly, to worship and to sacrifice unto the LORD of hosts in Shiloh; and the two sons of Eli, Hophni and Phineas, the priests of the LORD, were there.

[To worship, and to sacrifice to the Lord of Hosts in Shiloh.] Where the Tabernacle now was, and where all Sacrifices were to be offered, and no where else. Hither all the People were bound to resort, at the three great Festivals, *Deut.* xvi. 16. and not to appear before the LORD empty. Accordingly *Elkanah* not only worshipped GOD, with Prayers and Thanksgivings; but offered such Sacrifices as were suitable to the Festival.

4 ¶ And when the time was that Elkanah offered, he gave to Peninnah his wife, and to all her sons and her daughters, portions.

[Portions.] Of that Part of the Peace-Offerings, which belonged to him that offered them. Which was the whole; except the Fat which belonged to the LORD, and the Breast and right Shoulder, which belonged to the Priest, *Lev.* vii. 34. With the rest the Sacrificer made a Feast for himself, his Family, and Friends.

Parents, giving to her a good Portion of the same. Whereby they had Comforted her, and she was content with her Lot, and was not grieved at her Barrenness.

5 But unto Hannah he gave a worthy Portion: for he loved Hannah, but she had shut up her womb:

But unto Hannah he gave a good Portion of the same. In Token of his Love, and to Rejoice and Comfort her.

For he loved Hannah. He loved her for her Piety, and for her Love to him, though she was Barren. He loved her for her Love to him, though she was Barren. He loved her for her Love to him, though she was Barren. He loved her for her Love to him, though she was Barren.

6 And her adversary also provoked her sore, for to make her fret, because the Lord had shut up her womb.

It added to her Affliction, that *Peorah* set herself against her, and was wont to twit her with her Barrenness.

- And as he did so year by year, when she went up to the house of the Lord, so she provoked her, therefore she wept, and did not eat.

And as he did so year by year, when she went up to the House of the Lord. She constantly took this Occasion to upbraid her with her Barrenness, when her Husband comforted her with his Kindness to her.

8 Then said Elkanah her husband to her, Hannah, why wepest thou, and why eatest thou not? and why is thy heart grieved? am not I better to thee than ten sons?

In *Elkanah* we have an Example of a most excellent Husband: who patiently tolerated the Infirmitie of *Peorah*; and comforted dejected *Hannah* with Words full of tender Affection.

9 ¶ So Hannah rose up after they had eaten in Shiloh, and after they had drunk: now Eli the priest sat upon a seat by a post of the temple of the LORD)

So Hannah rose up after they had eaten in Shiloh, and after they had drunk. The kind Words of *Elkanah* seem to have persuaded *Hannah* to eat and drink cheerfully. In her we have an Example of an excellent Wife; who sensible of her Husband's Kindness, endeavoured to please him, by complying with his Desires, and avoiding all Things that might be grievous to him.

Sat upon a Seat by a Post. The Hebrew Word, *gawa Thovra*, it being a Seat raised up to some Height, to make him conspicuous to all that entered into the House of God; where he sat at the Door of it.

In the Temple of the Lord. It is not unusual to call the Tabernacle by the Name of a Temple: As the Temple, when it was built, is called a Tabernacle. See *Jer. x. 20. Ezech. ii. 6.*

10 And she was in bitterness of soul, and prayed unto the Lord, and wept sore.

Her Grief returned when she was alone, and thought of her Barrenness; which made her pray with great Vehemence, and many Tears, for a Child.

11 And she vowed a vow, and said, O LORD of hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man-child, then I will give him unto the LORD all the days of his life, and there shall no razor come upon his head.

But wilt give unto thine Handmaid a Man-Child. She thrice calls herself God's Handmaid, out of a profound Sense of her Meanness, and his Majesty. And desires a Man-Child, because only such could wait upon the Lord in the Service of the Tabernacle; as the intended her Son should do, if God bestowed one upon her.

And there shall no Razor come upon his Head. She vowed he should be a Nazarite; Part of whose Description this is, *Numb. vi. 5.*

12 And it came to pass, as she prayed before the Lord, that she said, O LORD, I have said.

The inward Affliction of her Soul, and the outward Prayer, were both heard of the Lord, and she was comforted from what she said.

13 Now Hannah, she lay down in her bed, and her upper moved, but her eyes were not open: for she thought she had been drunken.

Hearing her say nothing, her maid thought she lay long Time with such Gestures, that she thought she had been drunken, and lay as if she had drunk much Wine. But she was not drunken with the Wine she had drunk, but with the Holy Spirit named Peace.

14 And Eli said unto her, How long wilt thou be drunken? put away thy wine now.

He thought she lay long Time with such Gestures, that he thought she had been drunken, and lay as if she had drunk much Wine. But she was not drunken with the Wine she had drunk, but with the Holy Spirit named Peace.

15 And Hannah answered and said, No, my Lord, I am a woman of a sorrowful spirit: I have drunk neither wine nor strong drink, but have poured out my soul before the LORD.

16 Count not thine handmaid for a drunkard: Behold, for out of the abundance of my grief, and grief have I poured out my soul.

Count not thine Handmaid for a drunkard. The Scripture Phrases, *gave out my soul*, and *grief have I poured out my soul*, signify that her Grief was so great, that she could not contain it.

17 Then Eli answered and said, Go in peace, and the God of Israel grant thee thy Request: for thou hast said of him.

18 And she said, Let thy handmaid find grace in thy sight. So the woman went her way, and did eat, and her countenance was no more sad.

And she said, Let thy Handmaid find Grace in thy Sight. She returned him most humble Thanks; and desired the Continuance of his Prayers.

So the Woman went her Way and did eat, and her Countenance was no more sad. She departed from the Temple with such Satisfaction, and Assurance, that her own Prayers and his would be heard, that there remained not any Token of Sorrow and Grief; but she eat her Meat, and looked cheerfully.

19 ¶ And they rose up in the morning early, and worshipped before the Lord, and returned, and came to their house to Ramoth: and Elkanah knew Hannah his wife, and the Lord remembered her.

20 Wherefore it came to pass, when the time was come about, after Hannah had conceived, that she bare a son, and called his name Samuel, saying, Because I have asked him of the LORD.

Saying, Because I have asked him of the Lord. This was the Reason of his Name: Which she gave him, that he as well as she might keep in mind the favour God had in him; from whom she obtained him, by ardent Prayer. For *Samuel* (which is contracted into *Samu*) signifies *heard of God*.

21 And the man Elkanah, and all his house, went up to offer unto the Lord the yearly sacrifice, and his vow.

And all his House. Which it is likely he made, either when he saw his Wife was with Child; or perhaps before, when he told her what Hope she had her Prayer would be heard, and he worshipped God, *xix. 19.*

22 But Hannah went not up; for she said unto her husband, I will not go up until the child be weaned, and then I will bring him, that he may appear before the LORD, and there abide for ever.

She was bound by the Law to go up with her Husband: And as she was about to go, she resolved as became a pious Woman, that she would, till the Child was strong enough to stand on its own feet, but to be left at the House of the Lord, to be instructed in the Service of God.

And her Husband said unto her, Do what the Lord hath said: carry until thou have weaned him: for the Lord hath established his word: so that he will give her son back until she will come again.

And when she had weaned him, she took him, and with her three bullocks and one ephah of flour, and a bottle of wine, and brought him unto the Lord in Shiloh: and the Child was three years old.

And when she had weaned him, she took him, and with her three bullocks and one ephah of flour, and a bottle of wine, and brought him unto the Lord in Shiloh: and the Child was three years old.

And when she had weaned him, she took him, and with her three bullocks and one ephah of flour, and a bottle of wine, and brought him unto the Lord in Shiloh: and the Child was three years old.

And they slew a bullock, and brought the child to Eli.

And she said, Oh my lord, as thy soul liveth, my lord, I am the woman that stood by thee here, praying unto the Lord.

For this child I prayed; and the Lord hath given me my petition which I asked of him:

She had told him nothing of what she prayed for, when he reproved her: but only in general, that she was extremely afflicted for want of something, which she earnestly begg'd of God. But now she acquaints him with it, and with the Vow she made, if God granted her Desire; which she was now come to accomplish.

Therefore do I have lent him to the Lord as long as he liveth, he shall be lent to the Lord. And he worshipp'd the Lord there.

And when she had weaned him, she took him, and with her three bullocks and one ephah of flour, and a bottle of wine, and brought him unto the Lord in Shiloh: and the Child was three years old.

And when she had weaned him, she took him, and with her three bullocks and one ephah of flour, and a bottle of wine, and brought him unto the Lord in Shiloh: and the Child was three years old.

C H A P. II.

1 *Hannah's prayer.* 12 *The wickedness of Eli's sons.* 18 *Samuel's birth.* 20 *Hannah beareth more children.* 22 *Eli reproveth his sons.* 27 *His prayer against Eli's house.*

AND Hannah prayed, and said, My heart rejoiceth in the Lord, mine horn is exalted in the Lord: my mouth is enlarged over mine enemies: because I rejoice in thy salvation.

And Hannah prayed and said.] Hymns are wont to be comprehended under the Name of Prayers, *Psal.* lxxi. 20. to the Composition of which holy souls were sometimes raised by Divine In-

spiration, in their devout Meditations upon the extraordinary Goodness of God to them.

My Heart rejoiceth in the Lord.] She was actuated by the same Spirit which moved *S. James* to give this Direction, *Ch. v. ver. 13. I am afflicted, let him pray.* (as she did, i. 10.) *is any merry, let him sing Psalms,* as she now doth.

My Horn is exalted in the Lord.] She who was bowed down and dejected, now lift up her Head and triumphs. For *exalting the Horn* signifies the Height of Glory.

My Mouth is enlarged over mine Enemies.] She was now furnished with a full Answer to *Peninnah*, who upbraided her with her Sterility.

Because I rejoice in thy Salvation.] All this Joy and Triumph arose from the Goodness of God to her. It is indeed in God only, that we can reasonably hope for SALVATION of any Kind. His Power is able to do every Thing for us, and HIS WILL is inclined to give us all REAL BLESSINGS: In all our other Hopes we may be disappointed; but HOPE in God is a ROCK which can NEVER be overturned. God is a SALVATION at ALL Times, and in ALL Circumstances.

2 *There is none holy as the Lord: for there is none beside thee: neither is there any rock like our God.*

There is none holy as the Lord.] The HOLINESS of God signifies his peerless Perfections.

For there is none beside thee.] God is so peculiarly able and ready to help us, and to grant us all Things that tend to our Happiness, that it may with great Propriety be said, *There is None beside HIM.*

Neither is there any Rock like our God.] See upon *Deut.* xxxii. 31.

3 *Talk no more so exceedingly proudly, let not arrogancy come out of your mouth: for the Lord is a God of knowledge, and by him actions are weighed.*

Talk no more so exceedingly proudly.] This was good Advice to *Peninnah*, and such like Persons; not to insult over others who are not so happy as themselves.

Let not arrogancy come out of your Mouth.] Or, as the *Targum* interprets it, *forbear Reprehenses.* For so the Hebrew Word *Atar* signifies, *Hard Words.*

For the Lord is a God of Knowledge.] None knows what he intends, who perhaps will exalt those who are now abased. Or, he knows how to bring to pass such Things, as Men think to be impossible.

And by him Actions are weighed.] Or, *By him Works are prepared:* Even when there is no Disposition in Nature to them.

4 *The bows of the mighty men are broken, and they that stumbled, are girt with strength.*

The great Sense she had of God's Power branches out itself into an humble Acknowledgment of this GLORIOUS ATTRIBUTE, in divers Instances. And first in vanquishing the most Victorious: For *Bows* were a principal Part of Warriors Weapons, *Psal.* xlv. 6. and their *Girdles* being a principal Part of the Military Habit, is elegantly translated to signify Strength and warlike Prowess.

5 *They that were full, have hired out themselves for bread; and they that were hungry, ceased: so that the barren hath borne seven; and she that hath many children, is waxed feeble.*

They that were hungry, ceased.] To complain of Hunger. This Vicissitude of Human Affairs, especially the sudden Turns there are sometimes, from a great Height of Prosperity to a very low Condition, and on the contrary, are very wonderful, and seriously to be pondered; that no Man may be proud, nor any Man despair.

So that the Barren hath borne seven.] That is, many Children. She reflects upon the great Change which God had made in her own Condition.

And she that hath many Children is waxed feeble.] Those that have been fertile, grow barren when God pleaseth.

6 *The Lord killeth, and maketh alive: he bringeth down to the grave, and bringeth up.*

The Power of Life and Death is in the Hands of God: Whom he pleaseth he takes out of the World, and whom he pleaseth he continues in it; raising Men up even from the Grave, when they were dropping into it. See *Deut.* xxxii. 39. *Psal.* x. 3.

18 ¶ But Samuel ministered before the LORD, being a child girded with a linen ephod.

[But Samuel ministered before the Lord, being a Child.] Though very young, yet he carefully performed such Offices at the Tabernacle, as he was capable to discharge, and did not follow the bad Example of others.

19 Moreover, his mother made him a little coat, and brought it to him from year to year, when she came up with her husband, to offer the yearly sacrifice.

[The Ephod being used probably only in the Service of God, it was provided at the publick Charge. But for his ordinary Wearings, Hannah took Care, at her Charge, to provide him a Coat, and other Things, it is likely, suitable to it; that she might still express her Piety in contributing to his Maintenance at the House of God.]

20 ¶ And Eli blessed Elkanah, and his wife, and said, The LORD give thee seed of this woman, for the loan which is lent to the LORD. And they went unto their own home.

He gave them this Benediction by a Divine Suggestion; and thereby verified what she uttered in her Prophetical Song, *ver.* 5.

21 And the LORD visited Hannah, so that she conceived and bare three sons, and two daughters; and the child Samuel grew before the LORD.

None are to suffer by what they dedicate unto the LORD, or employ in such a Manner as is pleasing in his Sight.

[And the Child Samuel grew before the LORD.] Not only in Stature, but in Wisdom also and Virtue: See *ver.* 26. Of so great Moment it is to fix upon the Minds of Children early with a Sense of God and of Religion: Which is likely to continue with them, and improve, as they grow in Years.

22 ¶ Now Eli was very old, and heard all that his sons did unto all Israel, and how they lay with the women that assembled at the door of the tabernacle of the congregation.

23 And he said unto them, Why do ye such things? for I hear of your evil dealings, by all this people.

Their Wickedness was so notorious, that there was a general Complaint of it; which should have moved him to greater Severity, than merely to reprove and chide them with such Gentleness and Lenity, as these and the following Words import. Which proceeded partly from the Coldness of Old Age; partly from his too great Indulgence to his Children.

24 Nay, my sons: for *it is* no good report that I hear; ye make the LORD's people to transgress.

By making them neglect and despise the Service of God, *ver.* 17. and tempting them to Lewdness, *ver.* 22. This is the Language of a Father, not of a zealous Judge; who ought to have passed a publick Censure upon them, for their publick Crimes, by turning them out of their Office, or some sharp Punishment; which his Office gave him Authority and Power to inflict upon such infamous Offenders.

25 If one man sin against another, the judge shall judge him: but if a man sin against the LORD, who shall intreat for him? Notwithstanding they hearkened not unto the voice of their father, because the LORD would slay them.

Eli argued well; but he should not have referred their Punishment unto God, when it was in his Power to punish them himself.

[Nevertheless, intreating they hearkened not unto the Voice of their Father; because the LORD would slay them.] The Words may be render'd out of the Hebrew, *But they would not hearken to the Voice of their Father; therefore the LORD intended to slay them.* But according to our Translation, the Sense is good. For when Men have long sinned; bravely against many Admonitions (which it may be supposed their Father had given them) whereby they become incurable; God deprives them of that prudent Consideration and Discretion, which would save them from Destruction.

26 (And the child Samuel grew on, and was in favour both with the LORD, and also with men.

The Words in the Hebrew are, *he went on*, or grew great and tall, and *was good*, that is acceptable, *both to God and Men.* The Meaning is, he made a great Progress in Wisdom and Goodness, as well as increased in Stature: So that God was well pleased with him, and he was well esteemed by the People. The same is said of our SAVIOUR, *Luke ii. 52.* which a learned Writer paraphrases thus: *He did those Things that were well-pleasing to God, and were praised by Men.*

27 ¶ And there came a man of God unto Eli, and said unto him, Thus saith the LORD, Did I plainly appear unto the house of thy father, when they were in Egypt in Pharaoh's house?

[And there came a Man of God unto Eli.] That is, a Prophet who was divinely inspired, to deliver the following Message to him.

[Did I plainly appear.] In the Hebrew, *Manifestly reveal myself.*

[Unto the House of thy Father.] Unto Aaron, who was the Head of the Family of Priests. See *Exod. iv. 27.*

It is the Way of the Prophets, when they call Men to Repentance, to aggravate their Sin by an Enumeration of God's great Benefits unto them. See *Isaiah i. 2. 3. 4. 5.*

28 And did I choose him out of all the tribes of Israel to be my priest, to offer upon mine altar, to burn incense, to wear an ephod before me? and did I give unto the house of thy father all the offerings made by fire of the children of Israel?

*[And did I give unto the House of thy Father all the Offerings made by Fire of the Children of Israel?] There were none of the Sacrifices offered at the Altar of which the Priest had not some share, (see *Numb. xviii. 8, 9, 10. &c.*) For even of the Burnt-offerings, which were wholly consumed on the Altar, the Skin was by an express Law given to the Priest, *Lev. vii. 8.**

29 Wherefore kick ye at my sacrifice, and at mine offering which I have commanded in my habitation, and honourest thy sons above me, to make yourselves fat with the chiefest of all the offerings of Israel my people?

[And honourest thy Sons above me, &c.] By suffering them to continue in the Priests Office.

30 Wherefore the LORD God of Israel saith, I said indeed, that thy house, and the house of thy father should walk before me for ever: but now the LORD saith, Be it far from me; for them that honour me, I will honour, and they that despise me, shall be lightly esteemed.

God here revokes the Decree he had made in Favour of him and his Family, of being High-Priests throughout all Generations.

31 Behold, the days come that I will cut off thine arm, and the arm of thy fathers house, that there shall not be an old man in thine house.

[I will cut off — the Arm of thy Fathers House.] Our Arm being the Instrument whereby we perform all Things; this Threatening signifies, that not long hence God would utterly take away all Power and Authority from him, and from his Family; both as he was a Priest, and as he was a Judge.

[That there shall not be an old Man in thine House.] i. e. His Posterity should die, as it follows, *ver. 35. in the Flower of their Age,* which was accounted a great Judgment in that Nation.

32 And thou shalt see an enemy in my habitation, in all the wealth which God shall give Israel: and there shall not be an old man in thine house for ever.

[And thou shalt see an Enemy in my Habitation,] Or, rather, *Thou shalt see the Affliction of the Tabernacle.* As he did, for he saw the Tabernacle deprived of the Ark, which was the Glory of it; and lived to hear the Ark was raken by the *Philistines*, *Ch. iv. 4, 11.* But his Family was not thrown out of the Priesthood, till the Days of Solomon.

In all the Wealth which God shall give Israel.] The Hebrew Words may be translated, *After all the good God hath done to Israel.*

33 And the man of thine, whom I shall not cut off from mine altar, shall be to consume thine eyes, and to grieve thine heart: and all the increase of thine house shall die in the flower of their age.

It was not a Favour to let any of them live, but a Punishment: For it would be very grievous unto them to see the High-Priesthood taken from their family, and those that belonged to it reduced to great Poverty. It is usual in Scripture, to say that of the Parents, which properly belongs to their Posterity.

34 And this shall be a sign unto thee, that shall come upon thy two sons, on Hophni and Phinehas: in one day they shall die both of them.

35 And I will raise me up a faithful priest, that shall do according to that which is in mine heart, and in my mind: and I will build him a sure house, and he shall walk before mine Anointed for ever.

And I will raise me up a faithful Priest, that shall do according to that which is in mine Heart, and in my Mind.] This seem to be meant of Zadock, who was anointed in the Room of Abiathar, 1 Chron. xvi. 22.

And I will build him a sure House.] The High-Priesthood continued in his Line till the Captivity of Babylon, as appears from Ezek. xl. 16. and a long Time after it, as Josephus shews, Lib. x. Cap. 4. But a learned Writer observes, that though this, according to the History, is meant of Zadock, who was put into the Priesthood by Solomon, and in whose Line it continued; yet it belongs to none in the highest Sense, but to our LORD JESU CHRIST, who offered himself to the Father for us, and is our great High-Priest for ever.

And he shall walk before mine Anointed for ever.] By the Anointed of God here is meant the King; for whom the High-Priest consulted God on great Occasions: And therefore is said to walk before him; because he directed him in his Proceedings, and shewed him what he ought to do, in all difficult Cases.

36 And it shall come to pass, that every one that is left in thine house, shall come and crouch to him for a piece of silver, and a morsel of bread, and shall say, Put me (I pray thee) into one of the priest's offices, that I may eat a piece of bread.

And it shall come to pass, that every one that is left in thine House.] The Remainder of his Family who were not cut off.

Shall come and crouch to him for a Piece of Silver, and a Morsel of Bread.] Humble himself to the Priest before-mentioned, begging a small Relief in the great Poverty to which he was reduced. The Hebrew Word for a Piece of Silver is *Agorah*, which signifies a Minute piece of Silver, in the very Derivation of the Word, as many think. So the Meaning is, he should humbly beg for even the smallest Relief.

Put me, I pray thee, into one of the Priest's Offices, that I may eat a Piece of Bread.] Begging of the High-Priest that he might enjoy the meanest Pension that was allowed to those Priests who were prohibited to officiate. For so the Words may be translated, *Somerubath belonging to the Priesthood.* See 2 Kings xxiii. 9. Ezek. xlv. 13. This seems to have been fulfilled in the Days of Abiathar, who for Treason was not only put out of his Office, but sent to live upon his own Farm in the Country; and not suffered to live upon the Portion given to the Priests at the Temple, 1 Kings ii. 26, 27. By this Means his Posterity fell into extreme Want; in which the just Judgment of God may be observed; that the Children of those who were so wanton, that they would not be content unless they had the choicest Parts of the Sacrifice for their Portion, should fall into so low a Condition, as to beg their Bread.

C H A P. III.

1 The Lord revealeth himself to Samuel in a vision, and declareth the ruin of Eli's house, 16 which Samuel informs Eli of. 23 The Lord continueth his favour to Samuel, 20 who is acknowledged by all Israel as a prophet.

AND the child Samuel ministered unto the LORD before Eli: and the word of the LORD was precious in those days; *there was no open vision.*

And the Child Samuel ministered unto the LORD before Eli.] Performed such Services at the Tabernacle as Eli directed, being now about twelve Years old, as Josephus thinks.

And the Word of the LORD was precious in those Days.] God did very rarely in those Days reveal his Mind to any Person. See Jer. 21.

There was no open Vision.] Here *Vision* includes all the Ways whereby God revealed himself to Men. Which he did not very seldom.

2 And it came to pass at that time, when Eli was laid down in his place, and his eyes began to wax dim, that he could not see;

And it came to pass at that Time.] After the Man of God mentioned in the foregoing Chapter, v. 27. had been with Eli, perhaps the very Night after he had delivered his Message.

In his Place.] In the Court of the Tabernacle, where there were divers Rooms for several Uses of the Priests, as it was afterward at the Temple.

And his Eyes began to wax dim, that he could not see.] Could not do his Duty, after it grew duskish. Which made him, it is likely, go to bed betimes, and leave Directions with Samuel what to do, till it was Time for him to repose himself.

3 And ere the Lamp of God went out in the temple of the LORD, where the ark of God was, and Samuel was laid down to sleep;

The Lamp in the great part of the golden Candlestick which bent towards the most holy Place, called the *Lamp of God*, never went out, but some of the lights did go out, which it was Morning. See Ezek. xlv. 21. The Meaning is, that ere it was Day, the Lord called to him.

4 That the LORD called Samuel, and he answered, Here am I.

That the LORD called Samuel.] Out of the most Holy Place, so the Targum, *the Lord called out of the Temple, the Lord.*

And he said, Here am I.] It is likely Samuel was more familiar with the Tabernacle than Samuel did, and yet heard nothing, but the Voice passing him by, was directed to Samuel, who did hear it.

5 And he ran unto Eli, and said, Here am I, for thou calledst me. And he said, I called not; lie down again. And he went and lay down.

6 And the LORD called yet again, Samuel. And Samuel arose and went to Eli, and said, Here am I, for thou didst call me. And he answered, I called not, my son; lie down again.

7 Now Samuel did not yet know the LORD, neither was the word of the LORD yet revealed unto him.

Now Samuel did not yet know the LORD.] That is, how God was wont to teach and instruct Men in his Will: Which the next Words explain.

Neither was the Word of the LORD yet revealed unto him.] He was unacquainted with the Way, where God made known his Mind unto the People; because he had not yet seen it before. So that he did not know how to distinguish between the Voice of God and of a Man.

8 And the LORD called Samuel again the third time. And he arose and went to Eli, and said, Here am I, for thou didst call me. And Eli perceived that the LORD had called the child.

The Repetition of the Voice so oft, awakened Eli to think that this was no Fancy of the Child's; and therefore since he knew that he did not call him, he concluded he *LORD* did; and by this Means he was disposed to give Credit to what Samuel should tell him, as an Oracle of God.

9 Therefore Eli said unto Samuel, Go, lie down: and it shall be, if he call thee, that thou shalt say, Speak, LORD, for thy servant heareth. So Samuel went and lay down in his place.

10 And the LORD came and stood and called as at other times, Samuel, Samuel. Then Samuel answered, Speak, for thy servant heareth.

And the LORD came and stood.] This Word, *stood*, Rabbi Kim. 2. thinks, denoteth some glorious Appearance of God to him; because this is the same Word which is used in Num. xii. 22, 23, 24. where the

7 And the Philistines were afraid, for they said, God is come into the camp: and they said, We unto us, for there hath not been such a thing before.

Let the PPL be some chain $\alpha, \beta, \gamma, \delta, G, H, \dots, \epsilon$, $\epsilon' = \alpha\beta\gamma\delta$. The Symbol of Group Prime α , which perhaps they may read the α as two slanted as their Gion.

And the two, H. and A., to the Infant Lear, a "Very Little One." For all the battles that they or their Negro sons had fought with the *Devil*, they never heard of such a Thing as this, which they thought must produce some extraordinary Effect.

S Who unto us : who shall deliver us out of the hand of these mighty Gods ? therefore the Gods that smote the Egyptians with all the plagues in the wilderness.

We will not, as Job said, turn a back to the Hand of the mighty God. [2] They fought with Men before, but now with God, before whom none could stand. The Hebrew Words *Adirim E-lahim*, which we translate mighty Gods, are translated by *Tierce*, the strong God: Which agrees with what goes before, *God is come into the Camp*.

These are the Gods. Or, *this is the God.*

That imitate the Egyptians, and all the Plagues in the Wilderness.] They seem not to have perfectly understood the Sacred History; but to have thought all those Plagues, which are there spoken of, had fallen on the *Egyptians*, while the *Israelites* were in the Wilderness; where they were when their last Plague befel them, by their being drowned in the Red Sea.

9 Be strong, and quit yourselves like men, O ye Philistines, that ye be not servants unto the Hebrews, as they have been to you: quit yourselves like men, and fight.

When they were recovered out of the Fright, which seized on them at first, they considered, that notwithstanding the Power of their God, they had made the *Amalites* subject to them, and also overthrown them in a late Battle. Probably the Words of this Verse were spoken by some of their Commanders.

10 ¶ And the Philistines fought, and Israel was smitten, and they fled every man into his tent: and there was a very great slaughter, for there fell of Israel thirty thousand footmen.

And Israel was smitten, and they fled every Man into his Tent.] They were so routed, that they did not flee to their Camp, with an Intent to renew the Fight (as they did before, ver. 3.) but dispersed themselves to their own Habitation. For hitherto many of them dwelt in Tents, See *Josh.* xxi. 14. *Judges* vii. 8. xx. 8.

There fell of Israel thirty thousand Footmen,] There fell but *four thousand* in the former Battle, before the Ark came among them. *ver. 2.* so little did the bare Presence of the Ark profit wicked Men that it rather did them Hurt. We have here a very important Instruction given us, which is, that nothing but a Purity of Life, and Obedience to God's Will, is of any Avail, and that all outward Privileges will profit nothing if they do not amend the Heart. The *Israelites* thought they should be sure of the Victory, when they had the Ark, the Symbol of God's Presence among them. They did not consider that their Wickedness would weigh more against them than having the Ark of God in their Army could do for them.

11 And the ark of God was taken ; and the two sons of Eli, Hophni and Phinehas, were slain.

12 ¶ And there ran a man of Benjamin out of the army, and came to Shiloh the same day with his clothes rent, and with earth upon his head.

With his Clothes rent, and with Earth upon his Head] According to the Manner of those who bewailed any great Calamity. *Jer.* vii. 6. *Jeb.* ii. 12. *Ezek.* xxviii. 30. From which last Place it appears, it was a Custom among other Nations.

13 And when he came, lo, Eli sat upon a seat by the way side, watching: for his heart trembled for the ark of God. And when the man came into the city and told *it*, all the city cried out.

And when the Man came into the City,] He passed by *Eli*, and said not a Word to him, though he saw him sitting there; be-

[illegible]

11. And when I heard the note of the crow,
he said, What is it then, of this rascal's note,
the rascal came to hand, and it is this.

17 Now I have not yet been eight years old, and his eyes were crying that he could not see.

16 And the man had answered, I saw him that
came out of the army, and I saw him go out of the
army. And he said, What is there done, my lord?

17 And the messenger answered and said, Behold is fled before the Philistines, and there hath been also a great slaughter among the people, and thy two sons also, Hophni and Phinehas, are dead, and the ark of God is taken.

18 And it came to pass when he made mention of the ark of God, that he fell from off the ark backward by the face of the gate, and he neck brake, and he died: for he was an old man, and heavy. And he had judged Israel forty years.

He fell from off the Tree last night, & the Cause of it was this: At the Entrance of the City, where his Chair was set. Though he was too indulgent a Father, yet he was highly concerned in this, that he was not formerly affected with the Love of his Son, and the Slaughter of the People, as with the Love of his Ark & Gion. For he kept up his Courage, and did not fail, till he found that in a word. The more publick & any Concerning the more it is hurt to Heart by Men of worthy Spirit. Such a one was *John*, with whom Gion was angry upon his Sons Account, & so was he a born of with many Virtues.

He looked away; and being both very old, and very nervous, his fall was the more fatal.

19 ¶ And his daughter in law Phinches wife was with child ~~over~~ to be delivered: and when she heard the tidings that the ark of God was taken, and that her father in law, and her husband were dead, she bowed herself and travailed; for her pains came upon her.

The Hebrew Word which we translate *bowed down* signifies *she fell on her knees*. For so the Manner was in th^e Countries.

20 And about the time of her death, the women that stood by her, said unto her, Fear not, for thou hast borne a son. But she answered not, neither did she regard it.

Said unto her, Fear not, for thou hast a Son.] The Mention of which they thought would have moved her; according to what we read in the Gospel of St. John, xvi. 21.

But *he* answered not, neither did *he* regard it. Being so overcome with sorrow and Griet, that she minded nothing that was said or done about her.

21 And she named the child I-chabod, saying, The glory is departed from Israel : because the ark of God was taken, and because of her father in law and her husband;

Having a little recovered her Spirits, she lamented this chiefly, that God was gone from them. For the Word *Gloria* frequently signifies in Scripture, *Psalm* cii. 20. *Yerem.* ii. 1. And so *Boharius* here translates *I labed*, by *Ingloriam*, or without Glory. That is, saith he, *without the true God.*

22 And she said, The glory is departed from Israel : for the ark of God is taken.

She seems to have expired with these Words; which she repeats again, because this chiefly lay at her Heart; as the Concerns of Religion do in all pious Spirits.

But the People of the Land were as yet ignorant of the Lord's Power, since they were so blind, as to be so far from throwing down their Gods, as to make them their Gods; Plagues in their own Houses, and in their Fields, and in their Towns; by destroying the Fruits of the Earth.

[The People of the Land were as yet ignorant of the Lord's Power, since they were so blind, as to be so far from throwing down their Gods, as to make them their Gods; Plagues in their own Houses, and in their Fields, and in their Towns; by destroying the Fruits of the Earth.] Not only the People of the City, but of the Village, belonging to it, were smitten with this Plague. It was some Distemper in the Hard parts, as appears from the Words of the *Paraphrase*, *P. lxxviii. 12.* as they are commonly understood, probably what is now called the Hemorrhoids.

7 And when the men of Ashdod saw that it was so, they said, The ark of the God of Israel shall not abide with us: for his hand is fore upon us, and upon Dagon our god.

Now their Eyes were opened to see, that tho' they had vanquished the *Philistines*, they could not stand before the God of Israel.

8 They sent therefore and gathered all the lords of the Philistines unto them, and said, What shall we do with the ark of the God of Israel? And they answered, Let the ark of the God of Israel be carried about unto Gath. And they carried the ark of the God of Israel about *thither*.

They seem to be possessed with a superstitious Conceit, that there was something in the Place, which was offensive to him; and therefore the Lords, or the great and wise Men amongst the *Philistines*, when they had consulted upon it, advised that it should be moved to some other Place.

9 And it was so, that after they had carried it about, the head of the LORD was against the city with a very great destruction: and he smote the men of the city both small and great, and they had emerods in their secret parts.

A great many died of the Pestilence at *Gath*, as they had done at *Ashdod*.

10 Therefore they sent the ark of God to Ekron: and it came to pass as the ark of God came to Ekron, that the Ekronites cried out, saying, They have brought about the ark of the God of Israel to us, to slay us and our people.

11 So they sent and gathered together all the lords of the Philistines, and said, Send away the ark of the God of Israel, and let it go again to his own place, that it slay us not, and our people: for there was a deadly destruction throughout all the city; the hand of God was very heavy there.

12 And the men that died not, were smitten with the emerods: and the cry of the city went up to heaven.

Some were struck with the Pestilence as soon as the Ark came thither, and others lingered under intolerable Pains, which made them cry out in an inexpressible Manner: For this is an hyperbolical Speech; Things that are exceeding great beyond Expression, being said to reach up to Heaven, *Deut. i. 28.*

C H A P. VI.

1 After seven months the Philistines take counsel how to find back the ark. 10 They bring it on a new cart with an offering unto Bethshemesh. 19 The people are smitten for looking into the ark. 21 They send to them of Kirjath jearim to fetch it.

AND the ark of the LORD was in the country of the Philistines seven months.

2 And the Philistines called for the priests and the diviners, saying, What shall we do to the ark of the LORD? tell us wherewith we shall send it to his place.

[What shall we do to the Ark of the LORD?] They never called it the Ark of the LORD till this Time. But now were struck with some Apprehension that the LORD JEHOVAH, the God of Israel, was above all Gods.

And when the men of Ashdod saw that it was so, they said, The ark of the God of Israel shall not abide with us: for his hand is fore upon us, and upon Dagon our god.

Now their Eyes were opened to see, that tho' they had vanquished the *Philistines*, they could not stand before the God of Israel. They sent therefore and gathered all the lords of the Philistines unto them, and said, What shall we do with the ark of the God of Israel? And they answered, Let the ark of the God of Israel be carried about unto Gath. And they carried the ark of the God of Israel about *thither*.

They seem to be possessed with a superstitious Conceit, that there was something in the Place, which was offensive to him; and therefore the Lords, or the great and wise Men amongst the *Philistines*, when they had consulted upon it, advised that it should be moved to some other Place.

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10 Therefore they sent the ark of God to Ekron: and it came to pass as the ark of God came to Ekron, that the Ekronites cried out, saying, They have brought about the ark of the God of Israel to us, to slay us and our people.

11 So they sent and gathered together all the lords of the Philistines, and said, Send away the ark of the God of Israel, and let it go again to his own place, that it slay us not, and our people: for there was a deadly destruction throughout all the city; the hand of God was very heavy there.

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Some were struck with the Pestilence as soon as the Ark came thither, and others lingered under intolerable Pains, which made them cry out in an inexpressible Manner: For this is an hyperbolical Speech; Things that are exceeding great beyond Expression, being said to reach up to Heaven, *Deut. i. 28.*

And when they arose early on the morrow morning, behold, Dagon was fallen upon his face to the ground before the ark of the LORD: and the head of Dagon, and both the palms of his hands were cut off upon the threshold, only the stump of Dagon was left to it.

[And when they arose early on the morrow morning, behold, Dagon was fallen upon his face to the ground before the ark of the LORD: and the head of Dagon, and both the palms of his hands were cut off upon the threshold, only the stump of Dagon was left to it.]

And when they arose early on the morrow morning, behold, Dagon was fallen upon his face to the ground before the ark of the LORD: and the head of Dagon, and both the palms of his hands were cut off upon the threshold, only the stump of Dagon was left to it.

Therefore neither the priests of Dagon, nor any that came into Dagon's house, tread on the threshold of Dagon in Ashdod unto this day.

For the Lord was against the Philistines, and he destroyed them, and smote them with emerods, even Ashdod and the coasts thereof.

For the Lord was against the Philistines, and he destroyed them, and smote them with emerods, even Ashdod and the coasts thereof.

And they said, What shall we offer for our trespass? They answered, Five golden emerods, and five golden mice, according to the number of the sores of the Philistines: for one plague is upon you all, and on your lands.

And they said, How shall we make these? They answered, Take them of the Land of Egypt, where the Land is not removed from you.

Send a man to Egypt, to buy Emerods and Mice, for the Land is not removed from you.

But the Lord said, They shall not go to Egypt to buy Emerods and Mice, for they had offered the Emerods and Mice to the Lord, and he said, The Land is not removed from you.

Hand is not removed from you. It is evident that this is the Meaning of the Words. For the Districts were not removed from whence these Plagues came: but by this Means they thought they should either be healed, or know the Ark was not the Cause of their Sickness.

4 Then said they, What shall we offer for our trespass? They answered, Five golden emerods, and five golden mice, according to the number of the sores of the Philistines: for one plague is upon you all, and on your lands.

Who were five, and were to be at the Charge of offering one for each of them. This also was a Custom among the Heathens to consecrate unto their Gods such Memorials of their Deliverances, as represented the Evils from whence they were freed. Accordingly the *Philistines*, hoping shortly to be delivered from the *Emerods* and *Mice*, wherewith they were sorely afflicted, sent the Images of them unto the God from whom they expected Deliverance. And this is still practised among the *Idolaters*, as *Lazarus* relates in his Travels to their Country, where he saith, That when any Pilgrim goes to a *Pagoda* for the Cure of any Disease, he brings the Figure of the Member affected; made either of Gold, Silver, or Copper, according to his Quality; which he offers to his God.

5 Wherefore ye shall make images of your emerods, and images of your mice that mar the land, and ye shall give glory unto the God of Israel: peradventure he will lighten his hand from off you, and from off your gods, and from off your land.

Wherefore ye shall make Images of your Emerods, and Images of your Mice that mar the Land [By this it appears, that their Country was infected by Mice, which had eaten their Corn in the Field, and other Fruits of the Earth. Not any Mention of this is made before; but it is no unusual Thing with the Sacred Writers (as we have observed already) to omit some Circumstance in some Parts of their Relation which are mentioned in another.

And ye shall give Glory unto the God of Israel [That is, acknowledge him, by this Present to him, to be the Inflicter of their Plagues, and to have Power to remove them, begging his Pardon, and Seeking for healing from him. For thus this Phrase signifies in the like Case, *Revel. xvii. 9*, where St. *John* complains, that after many Plagues Men did not repent, &c. *Glorious God* [That is, by replying, to acknowledge his Sovereign Authority, Justice, Humility, &c.]

6 Wherefore then do ye harden your hearts as the Egyptians and Pharaoh hardened their hearts? when he had wrought wonderfully among them, did they not let the people go, and they departed?

These Words seem to import, that some of them were loth to send the Ark away with such Presents; and objected against it: Which moved the Priests and Diviners, to bid them take heed, lest they brought upon themselves the Fate of *Pharaoh*, and his People. With whose History these Men were acquainted: and being discreet Persons made a good Use of the Examples of former Times.

Did they not let the People go, and they departed? [That is, were obliged to let them go notwithstanding all their Unwillingness and Resolutions to the contrary.

And they said, What shall we offer for our trespass? They answered, Five golden emerods, and five golden mice, according to the number of the sores of the Philistines: for one plague is upon you all, and on your lands.

And they said, How shall we make these? They answered, Take them of the Land of Egypt, where the Land is not removed from you. But the Lord said, They shall not go to Egypt to buy Emerods and Mice, for they had offered the Emerods and Mice to the Lord, and he said, The Land is not removed from you.

And take the ark of the Lord, and lay it upon the cart, and put the rods of gold, which were in it, upon the ark, and lead it away, that it may go.

They had either heard, or by their own Observation made to know, that it was dangerous to touch the Ark, and that they ought to keep a distance from it, as the *Levites* did, when they carried it.

9 And for, if it goeth up by the way of the coast to Beth-shemesh, it shall be a great evil: but it will be taken by the hand of the Lord, that it may go to us.

And the Lord said, The Lord will be with you, and you shall be a great people.

And the Lord said, The Lord will be with you, and you shall be a great people.

10 And the men did so, and took the ark, and put it upon the cart, and put the rods of gold, which were in it, upon the ark, and lead it away, that it may go.

The Men of *Levi* did all this, as the *Pharisees* had decreed.

11 And they had the ark of the Lord upon the cart, and the rods with the mice of gold, and the images of their emerods.

12 And the kine took the straight way to the way of Beth-shemesh, and went along the highway, lowing as they went, and turned not aside to the right hand or to the left; and the horses of the Philistines went after them unto the border of Beth-shemesh.

Though they had no Drivers, nor visible Direction; and had such strong Attractives to draw them back, and there were so many other Ways in which they might have gone, yet they went directly toward *Beth-shemesh*, without the least Deviation; lowing all the Way after their Calves, which led them from them: Unto whom their Natural Affection would have inclined them to return, if by an higher Hand they had not been led forward to the Land of *Judah*.

And the Lord said, The Lord will be with you, and you shall be a great people. To observe, that the Lord advanced a *People*, whether of themselves they would go to them.

13 And they of Beth-shemesh were reaping their wheat-harvest in the valley: and they lifted up their eyes, and saw the ark, and rejoiced to see it.

14 And the cart came into the field of Joshua a Beth-shemite, and stood there, where there was a great stone: and they clave the wood of the cart, and offered the kine a burnt-offering unto the Lord.

And the Cart came into the Field of Joshua a Beth-shemite, and stood there. This was another marvellous Thing, that the Kine went no further; being come into a Territory of a City of the *Philistines*, (so to *Beth-shemesh* was) who were to take Care of the Ark of God.

Where there was a great Stone. Which seems to have been the Boundary of the two Countries.

And they clave the Wood of the Cart, and offered the Kine a Burnt-offering unto the Lord. The great stone, probably, serving instead of an Altar, whereon they offered a whole Burnt-offering.

[illegible]

The project is part of a larger effort to develop a new generation of biodegradable polymers for use in drug delivery systems. The project is funded by the National Science Foundation (NSF) and the National Institutes of Health (NIH). The project is led by Dr. John P. Kennedy, who is a professor of chemistry at the University of California, San Diego. The project is also supported by the National Cancer Institute (NCI) and the National Institute of Environmental Health Sciences (NIEHS).

— And when the Philistines heard that the children of Israel were gathered together at Mizpeh, the lords of the Philistines went up against Israel at Beth Shalem. And when the children of Israel heard this, they were afraid of the Philistines.

3. And the children of Israel said to Samuel, Can not to cry unto the Lord our God for us, that he will save us out of the hand of the Philistines?

9 ¶ And Samuel took a sucking lamb, and offered it for a burnt offering wholly unto the Lord, and Samuel brought Isaac to Isaac for Isaac, and the Lord heard him.

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the application of the Deontic Norms, and the Significance of the *deontic* it. *Deontic* is derived from the Greek word *deon*, which means "duty" or "obligation". It is a term used in philosophy to refer to the study of the moral principles that govern human behavior. In the context of the Deontic Norms, it refers to the moral principles that govern the application of the Norms. The Significance of the *deontic* is that it provides a framework for understanding the moral principles that govern human behavior. It is a term used in philosophy to refer to the study of the moral principles that govern human behavior. In the context of the Deontic Norms, it refers to the moral principles that govern the application of the Norms.

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10. And as Samuel was offering up the burnt-offering, the Philistines drew near to battle against Israel: but the Lord thundered with a great thunder on that day upon the Philistines, and discomfited them, and they were smitten before Israel.

11 And the men of Israel went out of Mizpah, and purified the Philistines, and smote them, until *the even* under Beth-car.

This Victim was the wire wound of a beautiful woman of the *Tribe of the* came appointed with any Weapon to *Moy*. But, as it can be gathered by the Relation on the *Tribe*, they tore them with their own Weapons, when the *Tribe* of the way when they did not use this uncommon Temples, and which were found among those that were slain by the *Tribe*.

12 Then Samuel took a stone, and put it between Mizpeh and Shen, and called the name of it Ebenezer, saying, Hitherto hath the Lord helped us.

That is, then, for we have gotten the better. For they were not utterly destroyed, but driven quite out of their Coats, as it follows in the next Verse.

13 ¶ So the Philistines were subdued, and they came no more into the coast of Israel: and the hand of the Lord was against the Philistines, all the days of Samuel.

14 And the cities which the Philistines had taken from Israel were restored to Israel, from Ekron even unto Gath, and the coasts thereof and Israel deliver out of the hands of the Philistines : and there was peace between Israel and the Ammonites.

Declaration on Palestinian 'Land' and the Almont is Not by
 Company of the Government but by the Declaration of both Sides,
 the Government of Israel and the PLO, as in the Declaration.

^a The number of subjects who were included in each group was as follows: 10 in the control group; 9 in the low-dose group; 8 in the medium-dose group; 7 in the high-dose group.

It is not clear whether the results of this study are generalizable to other populations. The study was conducted in a single, urban, tertiary care hospital in the United States. The study population was predominantly African American and Hispanic, and the majority of the patients were female. The study was limited by the retrospective design, which may have introduced bias. The study was also limited by the lack of information on the patients' medical history and the lack of information on the patients' adherence to the treatment. The study was limited by the lack of information on the patients' adherence to the treatment. The study was limited by the lack of information on the patients' adherence to the treatment.

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(11)

[illegible]

2. *Not a member of the family*—I have the honor to inform you that the same is not the case in Buenos Aires.

And as he walked not in his way, but turned
after the lure, and took but a half-earned
judgment.

4 Then all the elders of Israel gathered themselves together, and said to Samuel, *What sayest thou*

And led into him, David, the people old, and
thy sons walk not in thy ways: for thou art a
king to judge us like all the nations.

The *Washington Post* and *Washington Times* have both said "Minds, Open Yourselves to the Possibilities" and "Let them own Palestine and the Holy Land." The *Washington Post* even had two editorial columns on the subject. So, it was almost a foregone conclusion that the *Washington Post* would have a front-page editorial that would call for the United States to help the Israelis to build a Jewish state in Palestine. But, curiously, the editorial was not on the front page. It was on page 12. But, curiously, the editorial was not on the front page. It was on page 12. But, curiously, the editorial was not on the front page. It was on page 12.

6 ¶ But the thing differed from Sam. 1, when they first gave a king to judge them: and Samuel prayed unto the Lord.

7 And the Lord said unto Samuel, If thou turn-
to the voice of the people, which that they say unto
thee: for they have not rejected thee, but they have
rejected me, that I should not reign over them.

[illegible]

It is not clear whether the authors intended to use the term *polymerization* in the sense of the polymerization of monomers, or in the sense of the polymerization of a polymer. The authors used the term *polymerization* in the sense of the polymerization of monomers, but the term *polymerization* is also used in the sense of the polymerization of a polymer. The authors used the term *polymerization* in the sense of the polymerization of monomers, but the term *polymerization* is also used in the sense of the polymerization of a polymer.

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[illegible]

He then said that he was concerned in the matter, which, he felt, had put him in a position to help.

[illegible]

2. *Value*—For the first 15 days of the 30-day trial, the subjects were given a 10% discount on the price of the product. For the next 15 days, the subjects were given a 20% discount on the price of the product. For the last 15 days, the subjects were given a 30% discount on the price of the product. The subjects were given a 10% discount on the price of the product for the first 15 days of the trial, a 20% discount for the next 15 days, and a 30% discount for the last 15 days.

find and β is the probability that a given β will be called a "bad" by the test. We have

[illegible]

“I did not speak to red and black, I do not I a
Benevolence of the friends of the tribes of India? and
 my friends of all of all the families of the tribe
 of Benjamin? whence, then, I speak then to to
 me?”

22. At 15 minutes, the Sultan and his servants, and brought them to the platform, and made them sit in the elevated places, and the women that were burdened, which were seated at the foot of the throne.

23 And I said I had unto the cook, Bring the portion which I gave thee, of which I had unto thee, Set it by the

[illegible]

24 And he took up the shroud, and *that* which was upon it, and he laid before Saul: and *the* treasures of David, the golden ket, ket *it* before thee: *and* for unto this time hath it been kept for thee: I truly, I have invited the people: to Saul and Ben with Samuel that day.

Dr. J. B. H. Jones, of the College of Physicians, Philadelphia, was given him at the time of his death, and Dr. Jones gave it before him; to express his feelings of affection and gratitude to Dr. Jones.

[illegible]

27. 6. 1. When they were come down from the high place, all of the company *did* communed with Sathol on the top of the house.

1. *Confession of the sin of covetousness*.—*My dear friend, I have been*
very much troubled of late with the sin of covetousness, and I
am sure that I have been very much troubled with it for many
years. I have been very much troubled with it, and I am sure
that I have been very much troubled with it for many years.

[illegible]

27. *7*—They were going down to the end of the city, Sam had to Sam, But the fervent prayer before us, and he paid for, but stand thou still a while, that I may show thee the word of God.

Which he would have gone to, or but humbly: Because he now meant only to seek his private satisfaction, that God had chosen him to be a king of his People; before whom afterwards he was publicly chosen by the

CHAMPION

[illegible]

THEN Samuel took a vital of oil, and poured it upon his head, and kissed him, and said, *Forasmuch as thou art not here with the Dove, which anointed thee to be captain over his inheritance.*

"The *captives of Hagar*," the noble Order of Gory, they
 were forty, but the number of the *Prigorski* had been reduced
 to one. Others, two hundred, were taken by the *Prigorski* and
 taken to the *Prigorski* and *Prigorski*. And in the
 end of the day, the *Prigorski* and *Prigorski* will be like the *Prigorski* of
 the *Prigorski*, they desired

Volume 10, in Token of Solidarity and Reverence to him
 Volume 11, in the Custom of ancient Times, (see Gen. ii. 4.)
 and Volume 12, following, &c. p. 12.

from God, and that he was *not* what *an* intended to be Cap-
 tain of a *Fortification*. That is, doubt not, but by Authority
 from God, you art to be Ruler of his People. This was a Thing
 not easily to be believed, and therefore he gives him *three* of
 his Sign in the following Verses to confirm his Faith. The
 Intention now was only to assure *Sam* he should be made King.

2 When thou art departed from me to clay, then thou shalt find two men by Rachel's sepulchre in the border of Benjamin, at Zelzah : and they will say unto thee, The asses which thou wentest to seek are found : and lo, thy father hath left the care of the asses, and sorroweth for you, saying, What shall I do for my son ?

He foretold *Scilicet* exactly, how many Persons he should meet, and in Place where, and what they would say to him, was an Argument that he was a Prophet; and therefore was to be believed in what he had said to him from God concerning the Kingdom.

3 Then shalt thou go on forward from thence, and thou shalt come to the plain of Tabor, and there shall meet thee three men, going up to God to Beth-el, one carrying three kags, and another carrying three loaves of bread, and another carrying a bottle of wine.

Beulah had been a religious Place; ever since the Days of *Zobah*. As it by God's Appearance to him there, it had been consecrated for Prayer and Sacrifice: And the Tabernacle being now without the Ark, and the Ark in no determined Place, they sacrificed in High places (as *Sauab* we read did in the foregoing Chapter) and particularly here at *Beulah*.

One carrying three Kins, and another three Leaves, and another carrying a Basket of Honey, intending to offer Sacrifices of Peace-offering.

4 And they will salute thee, and give thee two *loaves* of bread, which thou shalt receive of their hands.

This may be looked upon as a third Sign, or an Appendix to the second. And it is the more remarkable; because this Present which they made him, was a Figure of that Honour which the People did him, when he was declared their King.

5. After

After that, then, he came to the hill of God, where the Spirit of God came upon him, and it shall come to pass when thou shalt come to the city, that thou shalt meet a company of prophets, coming down from the high place, with harps, and a tabret, and a pipe, and a harp, before them, and they shall prophesy.

And the Spirit of the Lord shall come upon thee, and thou shalt prophesy with them. This was the highest Assurance of all the Gifts, that Samuel anointed him by God's Authority, as God's Spirit came suddenly to inspire him with such Thoughts and Affections, that he became like one of them, and a Prophet, able in an instant to compose Hymns in the Praise of God; or to accompany them in their Melodies, which he had never learnt. For he was not bred in the School of the Prophets.

And thou shalt be turned into another man. Endued with extraordinary Prudence, and Courage, and such like Qualities, as fitted him for the Government and Conduct of God's People.

7 And let it be when these signs are come unto thee, that thou do as occasion shall serve thee, for God is with thee.

And let it be, when these Signs are come unto thee, that thou do as Occasion shall serve thee. As it he had said, I cannot give thee particular Rules about every Thing that is to be done by thee: But scruple not to undertake the Government of the People: For God's Spirit shall guide thee to do that which the Present Occasion requires.

For God is with thee. Be confident of good Success in all thy Undertakings, for God will be with thee, when thou goest out against thine Enemies.

8 And thou shalt go down before me to Gilgal, and behold, I will come down unto thee, to offer burnt-offerings, and to sacrifice sacrifices of peace-offerings: seven days shalt thou tarry, till I come to thee, and shew thee what thou shalt do.

9 ¶ And it was so, that when he had turned his back to go from Samuel, God gave him another heart: and all those signs came to pass that day.

So great was the Goodness of God, that he immediately fulfilled the last and chief of these Signs. For he was no sooner gone from Samuel, but he felt another Spirit come into him, of Wisdom, and Fortitude, to qualify him for the Government of God's People. Which afterward God took away from him, because of his Sins, *Ch. xvi. 14. See Psalm li. 12.*

10 And when they came thither to the hill, behold, a company of prophets met him, and the Spirit of God came upon him, and he prophesied among them.

11 And it came to pass when all that knew him beforetime, say, that behold, he prophesied among the prophets, then the people said one to another, What is this that is come unto the son of Kish? Is Saul also among the prophets?

It began Wonder in all these who knew his Education, that he should on a sudden be inspired as they were, who were bred

up in the School of the Prophets. But who is their Father? There is no other Father, but the Holy Spirit of God, who is the Father of all the Prophets. Not that he made them Prophets, but that he gave them the Spirit of God, which was the Father of all the Prophets. (i. e. of this People) to give them the Spirit of God, which he could bestow when he pleased. And he made him a Prophet; without the Spirit of God, which was the Gift of God to the People. *Ch. vii. 12.* This is the Meaning of the Word *Father* in this Place, which is the same with *Master*, or *Teacher*.

12 And one of the same place said unto him, But who is their Father? There is no other Father, but the Holy Spirit of God, who is the Father of all the Prophets.

And he said unto him, Nay. When he desired them to continue under his Government, they refused, and would not be denied what they asked. *But let a King over us.* They would not any longer be governed by God, but have a King settled over them; to whom they might resort for Help.

13 And when he had made an end of prophesying, he came to the high place.

Herein he differed from the Prophets who met him; that he prophesied but for a short Time, the rest being laid out when he had done, he went up to the High Place, as we saw they came down. Which was probably, a Place of Worship, unto which he went up, to give Thanks to God for his Gift, and to pray to him to prosper him in the Government he was assigned for him.

14 ¶ And Saul's uncle said unto him, Acherah's Servant, Whither went ye? And he said, To seek the asses: and when we saw that they were not there, we came to Samuel.

15 And Saul's uncle said, Tell me, I pray thee, what Samuel said unto you.

16 And Saul said unto his uncle, He told us plainly that the asses were found. But of the matter of the kingdom, whereof Samuel spake, he told him not.

Because hitherto Samuel thought fit it should be kept a Secret between them two.

17 ¶ And Samuel called the people together unto the LORD to Mizpah;

18 And said unto the children of Israel, Thus saith the LORD God of Israel, I brought up Israel out of Egypt, and delivered you out of the hand of the Egyptians, and out of the hand of all kingdoms, and of them that oppressed you.

19 And ye have this day rejected your God, who himself saved you out of all your adversities and your tribulations: and ye have said unto him, Nay, but set a king over us. Now therefore present yourselves before the LORD by your tribes, and by your thousands.

Your God, who himself saved you out of all your adversities and your Tribulations. By raising up Judges, whosoever they cried to him for Help: Who never failed to conquer all their Enemies.

And ye have said unto him, Nay. When he desired them to continue under his Government, they refused, and would not be denied what they asked.

But let a King over us. They would not any longer be governed by God, but have a King settled over them; to whom they might resort for Help.

20 And when Samuel had caused all the tribes of Israel to come near, the tribe of Benjamin was taken.

The Tribe of Benjamin was taken. This is a Phrase used in the sixth of Judges, about the Discovery of him, who had conspired in the abominable Thing. Which all agree was by Lot.

Israel by the hands of messengers, saying, Whosoever cometh not forth after Saul and after Samuel, so shall it be done unto his oxen: and the fear of the Lord fell on the people, and they came out with one consent.

He herein begins to give a Proof of his Resolution, by this terrible Threatening; and by the Reprehension made of the Execution he intended, if he was disobeyed. Whereby it appears, that the Kings of Israel possessed such an absolute Power as *Samuel* described, *Ch. viii.* One Part of which consisted in making War, and raising Soldiers by their sole Authority, and punishing those that did not come to the Army at their Summons.

And then came out a third [Context.] God who put Courage into *Saul*, possessed the People also with a fear of offending him, now that he asserted the Royal Authority over them.

8 And when he numbered them in Bezek, the children of Israel were three hundred thousand, and the men of Judah thirty thousand.

9 And they said unto the messengers that came, Thus shall ye say unto the men of Jabesh-gilead, To morrow by *that time* the sun be hot, ye shall have help. And the messengers came and shewed *it* to the men of Jabesh, and they were glad.

10 Therefore the men of Jabeth said, To morrow
we will come out unto you, and ye shall do with us
all that seemeth good unto you.

They spoke this by Way of Stratagem, to make the *Liberty* easy and secure.

11 And it was on the morrow, that Saul per the people in three companies, and they came into the midſt of the hoſt in the morning watch, and flew the Ammonites, until the heat of the day : and it came to paſs, that they which remained were ſcattered, ſo that two of them were not left together.

12 ¶ And the people said unto Samuel, Who is he that said, Shall Saul reign over us? bring the men, that we may put them to death.

And the People said unto Samuel ¹ Who, it appears from hence, accompanied *Saul* in this Expedition, to encourage him with Hopes of good Success.

13 And Saul said, There shall not a man be put to death this day : for to day the LORD hath wrought salvation in Israel.

And Saul said, There shall not a Man be put to Death this Day.] He prudently dissembled his Knowledge of their Disposal of him, before the Kingdom was confirmed to him. But this Moderation, now that he was wonderfully victorious, argued greater Nobleness of Mind and Goodness. For nothing is more glorious than to be humble and meek in the Height of Power.

14 Then said Samuel to the people, Come, and let us go to Gilgal, and renew the kingdom there.

And revere the Kingdom, Viz. More solemnly and unanimously inaugurate Saul for their King than they had done before.

15 And all the people went to Gilgal, and there they made Saul king before the LORD in Gilgal : and there they sacrificed sacrifices of peace-offerings before the LORD : and there Saul and all the men of Israel rejoiced greatly.

Saul had been anointed in *Ramah* and chosen by *Lot* in *Mizpeh*; but still some dissatisfied to own him as their King: Which made him content himself for a Time, with a private Life. But now, after this signal Token of God's Presence with him in the late Victory, he was by common Consent acknowledged by all the People for their King.

Before the Lord. This Expression oftentimes signifies transacting a Thing before the Ark, which was the Symbol of God's Presence; but here and in many other Places it signifies only doing a Thing with sacrifices and solemn Prayers to God, invoking his Direction and Blessing therein.

(11) 1 2 A.A.

1 Some of the people who have been
then for the first time, and who
from the 1st of the month of June
them of the same nature as a letter.

AND Samuel fell unto all his brethren, and hearkened unto your voice, and returned unto me, and have made a kingdom over you.

2 And now behold, the Lord will only be to you
and I am old, and gray-headed, and I am now a
four-score with you: and I have walked with you
from my child-hood unto this day.

And that, as, *They are not* to be put to the trial of private Persons, being the King's Subjects, to be tried by you.

3 Behold, here I am, with sin against me before the Lord, and before his anointed: whom have I taken? or whose ass have I taken? or whose have I defrauded? whom have I oppressed? or of whose hand have I received any bribe to blind mine eyes therewith? and I will restore it you.

4 And they said, Thou hast not said false, nor oppressed us, neither hast thou taken away any man's hire.

And he said unto him, The Lord is sworn against you, and he saith, I will not be false to thee: ye have not found ought in my hand: and he answered, *The Lord saith.*

[illegible]

6 ¶ And Samuel said unto the people, *Behold the*
Lord that advanced Moses and Aaron, and that
brought your fathers up out of the land of Egypt.

7 Now therefore stand still, that I may reason with you before the LORD, of all the righteous acts of the LORD, which he did to you and to your fathers.

He would not dismiss them, having obtained an honourable Testimony from them as to his own Conduct; and he had represented to them the great Benefits they had received from God, and their Ingratitude to him.

8 When Jacob was come into Egypt, and your fathers cried unto the Lord, then the Lord sent Moses and Aaron, which brought forth your fathers out of Egypt, and made them dwell in this place.

This is but a very compendious Narrative of what God did for them, from their first coming into Egypt, till they were settled in *Canaan*. And therefore not to be taken exactly according to the Words, but in a more extensive Manner, by applying intervening Circumstances, thus: A Father did not cry unto the Lord with *Zephaniah* was distressed, *Levi* perishing in his Youth; neither did *Moses* and *Aaron* newly appointed, make them to dwell in *Canaan*, for they were settled in it by *Zephaniah*; but only they were principal Persons employed in the Scheme of Providence which was directed to, and concluded in their Settlement in *Canaan*.

9 And when they forgot the Lord their God, he sold them into the hand of Siskia, captain of the host of Hazor, and into the hand of the Philistines, and into the hand of the king of Moab, and they fought against them.

This is a short History of the Colonists which bind them, for their Idolatry, after they came there: some few of which he only mentions: Without observing exactly the Order in which they came upon them.

15 And

10 And they cried unto the Lord, and said, We have forsaken the Lord, our God, and served Baalim and Ashtaroth: but now deliver us from the hand of our enemies, and we will serve the Lord.

11 And the Lord sent Jerubbaal, and Bedan, and Jephthah, and Samuel, and delivered you out of the hand of your enemies on every side, and ye dwell in peace.

We have no Mention of *Peor* in the Book of *Judges*, or elsewhere; but many Commentators think that this is another Name for *Baalim*; but others think *Sargon* to be the Person here meant, being here called *Peor Dan*, the Son of *Dan*, because he was of that Tribe.

12 And when ye shall that Nahash the king of the children of Ammon came against you, ye said unto me, Nay, but a king shall reign over us; when the Lord your God was your king.

For the King, as the King had levied War against them for a long time, as is said in *Judges* 10. as mentioned in the foregoing Chapter, and that they took Occasion from thence to demand a king, as a fearful and impatient of slaying till God should raise them up a Deliverer, or command *Samuel*, who was then chosen, to go out to fight against him: But they would have a king like other Nations, always at Hand to fight their Battles.

13 Now therefore, behold the king whom ye have chosen, and whom ye have desired: and behold, the Lord hath set a king over you.

[Heb. 10. 10. I have set a King over you.] Though they chose to have a king like other Nations, and be governed by God no longer: Yet he still puts them in Mind they could not make one of themselves, but he was set over them by God.

14 If ye will fear the Lord, and serve him, and obey his voice, and not rebel against the commandment of the Lord, then shall both ye, and also the king that reigneth over you, continue following the Lord your God.

[Then shall both ye, and the king that reigneth over you, continue following the Lord your God.] In his Translation, supplies the Words *ye* in this Paragraph, *ye* and *the king* following the Lord your God: This is manifestly appears from the Context to be the Meaning of the Words.

15 But if ye will not obey the voice of the Lord, but rebel against the commandment of the Lord, then shall the hand of the Lord be against you, as it was against your fathers.

16 ¶ Now therefore stand and see this great thing which the Lord will do before your eyes.

17 Is it not wheat-harvest to day? I will call unto the Lord, and he shall send thunder and rain: that ye may perceive and see that your wickedness is great, which ye have done in the sight of the Lord, in asking you a king.

[Is it not Wheat-Harvest to Day?] A very clear Day, and in no Disposition to Rain: Which was not wont to fall in Harvest Time; but in the Autumn, and in the Spring: Called the latter and the former Rain.

[That ye may perceive and see that your Wickedness is great,—in asking you a King.] It should be that this was a Divine Confirmation that what *Samuel* had said on the Head was according to the Mind of God: And besides it served to shew them how easily God could destroy them for their wickedness: Likewise what a disadvantageous Exchange they made in desiring to be governed by Kings like those of other Nations, rather than by Judges whom God raised up, and whom he was disposed to support by such wonderful Acts of Power.

18 So Samuel called unto the Lord, and the Lord sent thunder and rain that day: and all the people greatly feared the Lord and Samuel.

19 And all the people said unto Samuel, Pray for thy servants unto the Lord thy God, that we die not: for we have added unto all our sins, this evil, to ask us a king.

20 ¶ And Samuel said unto the people, Fear not: ye have done all this wickedness: yet turn not aside from following the Lord, but serve the Lord with all your heart;

21 And turn ye not aside: for then should ye go after vain things, which cannot profit nor deliver, for they are vain.

[After vain Things which cannot profit.] He warns them above all Things against Worshipping Idols, whom he calls *vain Things which cannot profit.*

22 For the Lord will not forsake his people, for his great name's sake: because it hath pleased the Lord to make you his people.

We must not understand this as if God proposed the Advancement of his own essential Honour and Glory by the *Israelitish* Nation; but that he had great and Beneficial Purposes with Regard to all Mankind, which were to be answered by keeping this Nation separate from all the other Nations of the Earth, viz. the preserving of the Knowledge of Himself, the true God, among Men; without which they must necessarily be miserable.

23 Moreover, as for me, God forbid that I should sin against the Lord, in ceasing to pray for you: but I will teach you the good and the right way.

24 Only fear the Lord, and serve him in truth with all your heart: for consider how great things he hath done for you.

25 But if ye shall still do wickedly, ye shall be consumed, both ye and your king.

We ought not to leave this Chapter without some Reflexions on what is related in it, that we may admire as we ought the SACRED HISTORY, and see the Divine Spirit of it. In this Chapter we have an Account of a very remarkable Change in the *Hebrew* State: We here find this chosen People of God, for whom He had done so many wondrous Works, whom he vouchsafed to govern immediately by his own Divine Wisdom and Power, giving them Directions in all Things, and helping them by his own Right Hand; yet notwithstanding we find them here rejecting this Divine Government, refusing to live any longer under it, and earnestly asking to live under a mere kingly Government like the rest of the Nations around. Strange Infatuation! Amazing Folly! Presumptuous Insolence! But let us observe what is said upon this Head in the SACRED HISTORY. Why, the Holy Prophet, in the Name of THAT God whom they had rejected from ruling over them, assures them, that notwithstanding all this, they should still be happy, *if they would not turn aside from following the Lord, but serve the Lord in truth with all their Hearts.* Thus we find the ONE SAME GREAT Principle carried thro' all the Changes of the *Hebrew* State; viz. that of worshipping the ONE TRUE GOD with Fear and Reverence. Whether it is *Moses*, or *Jeshua*; or *Elders*, or *Judges*, or *Kings*, this is laid down as the Ground-Work or Foundation of all. Whatever Alterations are made this great Point is pursued still: And this indeed was the End and Scheme of the DIVINE PROVIDENCE in selecting this People. To preserve the knowledge of the true God among Mankind, was the great Point in View in the DIVINE COUNSELS, in all that was done to the *Israelites*. And thus, for PURPOSE, notwithstanding all their Revolts, and Rebellion, and Changes, was still carried on and accomplished.

C H A P. XIII.

1 Saul chooseth a select band. 3 He calleth the people to Gilgal against the Philistines. 5 The Philistines great victory over the Israelites. 6 Saul's army of slaying for Samuel. 11 Samuel's departure. 17 The Philistines seek out Samuel's grave to spoil the land. 19 and suffer no youth to stand that the Philistines may have no arms.

SAUL reigned one year, and when he had reigned two years over Israel,

2 Saul chose him three thousand men of Israel; whereof two thousand were with Saul in Michmash and in mount Beth-el, and a thousand were with Jonathan

The Philistines come up to fight with Israel. I. S. A. M. U. E. L. *Samuel's Birth.* *1 Sam. ii. 1-10.*

Jonathan in Gilead of Benjamin: and the rest of the people he sent every man to his tent.

3 And Jonathan and the garrison of the Philistines that was in Gilead, and the Philistines heard of it: and Saul blew the trumpet throughout all the land, saying, Let the Hebrews hear.

[The Philistines were the Gileadites of the Philistines, that came from Gilead.] The Philistines though driven out by Samuel at Elber, and driven out of the Country, yet they kept some strong Holds.

4 And all Israel heard say, *That* Saul had smitten a garrison of the Philistines, and *that* Israel also was had in abomination with the Philistines: and the people were called together after Saul to Gilgal.

[And that Saul had smitten a Garrison of the Philistines.] That is, They were highly incited to take Revenge.

5 ¶ And the Philistines gathered themselves together, to fight with Israel, thirty thousand chariots, and six thousand horsemen, and people as the sand which is on the sea shore in multitude: and they came up, and pitched in Michmash, eastward from Beth-aven.

[Thirty thousand Chariots, and six thousand Horsemen.] The Syria and Arabian Copies mention only nine thousand Chariots, and this seems to be the true Reading: for there is no Foundation for believing that the Philistines could bring into the Field thirty thousand Chariots of War, nor we read of anything like it in all History: Or else we must suppose them only Carriages to carry the Baggage of the Army.

6 When the men of Israel saw that they were in a strait, for the people were distressed, then the people did hide themselves in caves, and in thickets, and in rocks, and in high places, and in pits.

Though their wonderful Success against the Ammonites had encouraged them to obey the Summons of such a prosperous Leader as Saul had been; yet when they saw the vast Army of the Philistines, how well they were appointed, and themselves unprovided, their Hearts failed them, and they flunk from him as fast as they were driven to him.

7 And *some* of the Hebrews went over Jordan to the land of Gad and Gilead: as for Saul, he was yet in Gilgal, and all the people followed him trembling.

[And some of the Hebrews went over Jordan to the Land of Gad and Gilead.] Some of them fled as far as they could from present Danger, into the Country of the two Tribes and a half.

8 ¶ And he waited seven days, according to the set time that Samuel had appointed: but Samuel came not to Gilgal, and the people were scattered from him.

[And he waited seven Days, according to the set Time that Samuel had appointed.] We find no Mention made when Samuel commanded this, but it is plain he had ordered Saul to wait for him at Gilgal.

But Samuel came not to Gilgal.] so soon as Saul expected him.

9 And Saul said, Bring hither a burnt-offering to me, and peace-offerings. And he offered the burnt offering.

10 And it came to pass, that as soon as he had made an end of offering the burnt offering, behold, Samuel came, and Saul went out to meet him, that he might salute him.

11 ¶ And Samuel said, What hast thou done? And Saul said, Because I saw that the people were scattered from me, and *that* thou camest not within the days appointed, and *that* the Philistines gathered themselves together to Michmash:

12 Therefore said I, The Philistines will come down now upon me to Gilgal, and I have not made

supplication unto the Lord. I made my offering, and offered a burnt-offering.

He put it in a very good manner, that Saul should say, *Because I saw that the people were scattered from me, and that thou camest not within the days appointed, and that the Philistines gathered themselves together to Michmash:]* I have done all that I could, and yet I have not seen thee, nor hast thou appeared as thou didst promise, and now would the Lord have established thy Kingdom upon Israel for ever.

13 And Samuel said to Saul, Thou hast done foolishly: thou hast not kept the commandment of the Lord thy God, which he commanded thee: for now would the Lord have established thy Kingdom upon Israel for ever.

That is, so long as thou shalt live, for thou hast done very foolishly to disobey the Lord thy God.

14 But now thy Kingdom shall not continue: the Lord hath sought him a man after his own heart, and the Lord hath commanded him to be captain over his people, because thou hast not kept that which the Lord commanded thee.

The Lord hath sought him a Man after his own Heart, and the Lord hath commanded him to be Captain over his people.] God had not yet commanded David to lead his people, but he was chosen to do it; and therefore the Prophet speaks of it as already done.

It is very plain a severe Sentence upon Saul, that the Lord should depart from him, merely because he had disobeyed a single Commandment, and that of the least importance in the History of Man. But the Lord's Commandment is not to be despised, and the Lord's Word is to be feared. And the Lord's Word is to be feared, and the Lord's Word is to be feared, and the Lord's Word is to be feared.

15 And Saul arose, and put him up from Gilgal, and he and Jonathan his son, and Saul numbered the people that were present with him, about six hundred men.

A strange Alteration since the last Year, when he lost the Ammonites he had twice hundred thousand Men with him, besides those of Judah. *Gen. xii. 6.*

16 And Saul and Jonathan his son, and the people that were present with them, abode in the border of Benjamin: but the Philistines encamped in Michmash.

Gilgal was a strong Place, where they could defend themselves better than in the open Field.

17 ¶ And the spoilers came out of the camp of the Philistines, in three companies: one company turned unto the way that leadeth to Ophrah, into the land of Shual.

[And the Spoilers came out of the Camp of the Philistines, in three Companies.] They sent out Parties three several Ways, to ravage the Country, there being none to oppose them. Thus we find from sundry Instances was the usual Method of distressing the Israelites.

18 And another company turned the way to Beth-horon: and another company turned to the way of the border, that looketh to the valley of Zebulun toward the wilderness.

19 ¶ Now there was no smith found throughout all the land of Israel: for the Philistines said, Lest the Hebrews make them swords or spears.

To this miserable Condition the Philistines had reduced them during the forty Year Tyranny over them, of which we read *Judges xiii. 1.* But after Samuel had put an End to it, by the great Overthrow he gave the Philistines at Elber, it seems something strange they had not restored their Artificers. But the Sloth of the Israelites appears in their whole Story: And it was not easy, in so short a Time, for Men to learn the Trade.

Which the Philistines wily destroyed, as the *Chaldeans*, when they destroyed *Babylon*, carried away all the Smiths to *Babylon*, so that they who were in the Land, might not arm themselves again: *2 Kings xvi. 14.*

20 But all the Israelites went down to the Philistines, to happen every man his share, and his coulter, and his ax, and his mattock.

Not to the Country of *Benjamin*, for that was too far off from the Part of the Land of *Israel*; but to their Garrison, which they held amongst themselves, after *Samuel* had driven the Philistines out of the Country; and probably not the work of the *Benjamin* in that place, but only those who lay near to the *Philistines*, and were consequently more in their Power.

21 Yet they had a file for the mattocks, and for the coulters, and for the forks, and for the axes, and to sharpen the swords.

These were all very proper Instruments and Tools for fighting, their stationary Implements in some Degree; but no more.

22 So it came to pass in the day of battle, that there was not a sword nor spear found in the hand of any of the people that were with *Saul* and *Jonathan*; but with *Saul* and with *Jonathan* his son were they found.

Either they had no Swords nor spears, yet they had Bows and arrows; or Slings; *My* the Men of *Gath* could and could not fight with any advantage, as we read *Judges xv. 19.* *And when the Philistines saw that they could not beat down *Saul* and *Jonathan*, they let them down from the battlements of the towers with Iron Balls; they had sharp stakes hardned in the Fire, as many *Aurum* in the *Archer*.*

23 And the garrison of the Philistines went out to the passage of *Michmash*.

Some Writers refer this to the Garrison mentioned *ver. 3.* which *Jonathan* having smitten, they afterwards joined with the Army at *Michmash*. But it refers rather to the Garrison mentioned in the Beginning of the next Chapter, *ver. 1.* and the last Word refers not to the *Passage*, but to the *Camp*. As if it had been said, *And the Garrison of the Philistines went out to the Passage, for *Michmash*, as *Rabob* *xv. 7.* was upon a high Hill, as *Gath* was between which was a Valley, call'd here a *Passage*. Into which the Garrison descended to invite the *Israelites* to battle.*

C H A P. IV.

1 Jonathan conferred by signs, with his armour-bearer: *2.* assaults the Garrison *ver. 15.* *A great power of the Philistines, and they are put to flight: 27.* *The Lord delivereth *Jonathan* and his armour-bearer: 44.* *Jonathan and his armour-bearer put to death by his father's order: 47.* *Saul's confusion: 48.*

NOW it came to pass upon a day, that *Jonathan* the son of *Saul* said unto the young man that bare his armour, Come, and let us go over to the Philistines garrison, that is on the other side: but he told not his father.

2 And *Saul* tarried in the uttermost part of *Gibeah*, under a pomegranate-tree, which is in *Michmash*: and the people that were with him were about six hundred men;

3 And *Abiah* the son of *Nabub*, *Ichabod's* brother, the son of *Phineas*, the son of *Eli*, the Lord's priest in *Shiloh*, wearing an ephod: and the people knew not that *Jonathan* was gone.

*These are the last Words of *Eli*, the Lord's Priest in *Shiloh*.* These last Words, manifestly belong to *Eli*, who was the last Person who the Hebrews was in *Shiloh*.

Jonathan and his armour-bearer. Or rather, the *First*. Which comprehends *Saul* and *Jonathan*, with *Saul* and *Jonathan*, for they were inseparable from *Saul*. These *Words*, being High Priests, now were, for their Words belong to him. *Saul* being now in great Distress, probably had time for *Jonathan*, to consult God for him, as there should be Occasion. And as appears by the 18th Verse

of this Chapter, had commanded him to bring the Ark with him from *Kyath-jahem*.

4 ¶ And between the passages, by which *Jonathan* sought to go over unto the Philistines garrison, there was a sharp rock on the one side, and a sharp rock on the other side: and the name of the one was *Bozez*, and the name of the other *Benahin*.

5 The forefront of the one was situate northward over against *Michmash*, and the other southward over against *Gibeah*.

6 And *Jonathan* said to the young man that bare his armour, Come, and let us go over unto the garrison of these uncircumcised, it may be that the Lord will work for us: for *there is* no restraint to the Lord, to save by many or by few.

From this we may see that *Jonathan* had a true Faith in God, being firmly persuaded that he was able to do every Thing, and needed not the Help or Concurrence of NATURAL CAUSES.

7 And his armour-bearer said unto him, Do all that is in thine heart: turn thee, behold, I am with thee according to thy heart.

8 Then said *Jonathan*, Behold, we will pass over unto these men, and we will overcome ourselves unto them.

9 If they say thus unto us, Turn ye, till we come to you; then we will stand still in our place, and will not go up unto them.

10 But if they say thus, Come up unto us; then we will go up: for the Lord hath delivered them into our hand; and this shall be a sign unto us.

Jonathan could not upon any good Ground have spoken this without an instinct from God, who often has assisted such Thoughts unto good Men. As we see in the Example of *Abraham's* Servant, *Gen. xxiv. 14.* &c.

11 And both of them discovered themselves unto the garrison of the Philistines: And the Philistines said, Behold, the Hebrews come forth out of the holes, where they had hid themselves.

And both of them discovered themselves unto the Garrison of the Philistines.] At the Bottom of the Rocks.

12 And the men of the garrison answered *Jonathan* and his armour-bearer, and said, Come up to us, and we will shew you a thing. And *Jonathan* said unto his armour-bearer, Come up after me; for the Lord hath delivered them into the hand of *Israel*.

Come up to us, and we will shew you a thing.] This the Garrison spoke in Mockery, thinking they durst not attempt to climb up to them.

Jonathan hearing those of the Garrison make use of those very Words, which he had fixed on as a Sign of Victory, immediately concluded that God had so ordered it, and would certainly render his Attempt successful.

13 And *Jonathan* climbed up upon his hands, and upon his feet, and his armour-bearer after him: and they fell before *Jonathan*; and his armour-bearer slew after him.

It is probable that the Garrison, after they had spoken: *Jonathan* and his Armour-bearer, concerned themselves no farther about them; so that it is likely they climbed up upon a wall, and fell upon the *Philistines* unawares, and perhaps when they were unarmed, which quite put them into Confusion at once. From the latter Part of the Verse it appears, that *Jonathan* rushed upon them furiously, and threw them down, and his Armour-Bearer following close killed them before they could recover themselves.

14 And that first slaughter which *Jonathan* and his armour-bearer made, was about twenty men, within

within as it were an half acre of land, *and* a yoke of oxen *to* plow.

It appears as though the Garrison was divided into several Bands, and posted upon different eminences, for the first Party that *Jonathan* attacked seems to have been quite separated from the rest, and posted upon a very small spot, not more than half an Acre of Land, or as much as a Yoke of Oxen might plow in a Day.

15 And there was trembling in the host, in the field, and among all the people: the garrison, and the spoilers, they also trembled, and the earth quaked: so it was a very great trembling.

The *Philistines* hearing of this Slaughter of the twenty Men, undoubtedly concluded that they had been attacked by a considerable Number of the *Israelites*, which put them in a great Confusion. And the King of the Earth under them, and an unnumbered People coming against them, probably by God's Interposition, contrived to put them into utter Confusion.

16 And the watchmen of Saul in Gibeon of Benjamin looked, and behold, the multitude melted away, and they went on beating down *the* *Amalekites*.

And the *Amalekites* were scattered, and were scattered; so that few and few were found of the Company together.

Not being able in this Confusion to distinguish their Friends from their Enemies.

17 Then said Saul unto the people that were with him, Number now, and let who is gone from us. And when they had numbered, behold, Jonathan and his armour-bearer were not there.

Saul, upon the Report of the Watchmen concerning the seeming Confusion of the *Philistines*, concluded that some of the People had gone over to them, and attacked them, therefore ordered them to be numbered to see who were missing.

18 And Saul said unto Ahiah, Bring hither the ark of God: for the ark of God was at that time with the children of Israel.)

Saul, finding only *Jonathan* and his Armour Bearer missing, did not know what to conclude, and therefore called in Ahiah, for *Jonathan* the Fifth to inquire of the Lord concerning it, and in what Manner he, and the People with him, were to act; but before the Priest had performed his Office, or while he had his Head bowed forth in Prayer to God, the Rout and Flight of the *Philistines* was perceived so plainly, that *Saul* called to the Priest, as appears from the following Verse to desert, or *withdraw* his *Head* as there was no Occasion for further Inquiry, and it was plain what they had to do.

19 ¶ And it came to pass while Saul talked unto the priest, that the noise that was in the host of the Philistines went on, and increased: and Saul said unto the priest, Withdraw thine hand.

20 And Saul and all the people that were with him, assembled themselves, and they came to the battle: and behold, every man's sword was against his fellow, and there was a very great discomfiture.

The latter Part of this Verse is spoken of the *Philistine* Army, which it is likely consisting of various Nations, in the Confusion they were put into, they fell upon one another, not distinguishing Friends from Enemies.

21 Moreover, the Hebrews that were with the Philistines before that time, which went up with them into the camp from the country round about, even they also turned to be with the Israelites, that were with Saul and Jonathan.

It appears from this Verse that some *Israelites* either out of Fear, Compulsion or Treachery, were enlisted in the *Philistine* Army; but in the midst of this Battle went over again to their Countrymen.

22 Likewise all the men of Israel which had had themselves enlisted against them, concluded that the Philistines were dead, and they also turned to stand after the men of Israel.

23 So the Lord did that day: and the battle passed over unto the Philistines.

24 ¶ And the men of Israel were distressed that day: for Saul had adjured the people, saying, Cursed be the man that catcheth any food this day. In consequence of this curse, many of the People tasted *any* food.

Jonathan, by putting the Curse upon the People, which was only the effect of a foolish and unwise resolution, did not consider that the People would be obliged to take Food, for the *Philistines* did not know that Jonathan and his Armour Bearer were with them, and that they were not to take a moderate Retaliation, but were to take a severe one.

25 And all the day the land came to a wood, and there was honey upon the ground.

With design that some of the People, who were of the Tribe of Reuben, who were the first to go out to fight, and who were the first to be killed, should be able to take a moderate Retaliation, and not a severe one.

26 And when the people were come into the wood, behold, the honey dropped, but they put not his hand to his mouth: for the people had sworn the oath.

27 But Jonathan and his armour-bearer did not when they were hungry, and the people that were with them put not their hand to the oath, and they were hungry, and they put not their hand to the oath, and they were hungry, and they put not their hand to the oath.

Jonathan and his armour-bearer did not when they were hungry, and the people that were with them put not their hand to the oath, and they were hungry, and they put not their hand to the oath.

28 Then answered one of the people, and said, Thy father straitly charged the people with an oath, saying, Cursed be the man that catcheth any food this day. And the people were faint.

Jonathan and his armour-bearer did not when they were hungry, and the people that were with them put not their hand to the oath, and they were hungry, and they put not their hand to the oath.

29 Then said Jonathan, My father hath troubled the land: see, I pray you, how mine eyes have been enlightened, because I tasted a little of this honey:

30 How much more, if haply the people had eaten freely to day of the spoil of their enemies which they found? for had there not been now a much greater slaughter among the Philistines?

They would have been able to pursue them more swiftly, and to have done greater execution upon them, than they could when they were faint. Thus Men, by their Rashness, hinder what they most desire.

31 And they smote the Philistines that day from Michmash to Ajalon: and the people were very faint.

32 And the people flew upon the spoil, and took sheep, and oxen, and calves, and flew upon the ground: and the people did eat thereof with the blood.

The People were so faint, and hungry, that when the Charge was given over, they flew upon the spoils as it were like ravens or Birds, so that they had not Patience to wait the killing and draining of the Blood from the Beasts in the Manner it ought to have

have bound him to the tree, but *David* *himself*, or rather *Jonathan*, who is the true Hero on the Ground, has been the cause of his being cut away from the tree, and so he is now entering a great Peace into the Kingdom.

33 ¶ Then they told Saul, saying, Behold the people are gone from the Lord, in that they cut with the Philistines. And Saul said, Ye have transgressed: and a great storm is coming upon you.

34 And Saul said, To peise yourselves among the people, and say unto them, Bring me heads every man his ox, and every man his sheep, and they shall eat, and drink, and be not against the Lord: in eating with the bread. And all the people brought every man his ox with him that night, and slew *them* there.

Some of the People having through Hunger then their Beasts for Food in an improper Manner, so that the Blood remained in the same, and so it was that when any more was to be done by a young man for his being slain to a purpose, he was to be killed for the purpose; and they then were to be killed for the purpose.

35 And Saul built an altar unto the Lord: the first was the first altar that he built unto the Lord.

36 ¶ And Saul said, Let us go down after the Philistines by night, and smite them until the morning light, and let us not leave a man of them. And Jonathan, David, and every man that was good unto thee, The Lord is the Priest, let us draw near hither unto God.

Having then attended to the Evening, Saul properly attended to the Evening, and so it was that when they were to go down after the Philistines, they were to go down after the Philistines.

37 ¶ And Saul said, Let us go down after the Philistines by night, and smite them until the morning light, and let us not leave a man of them. And Jonathan, David, and every man that was good unto thee, The Lord is the Priest, let us draw near hither unto God.

38 And Saul said, Let us go down after the Philistines by night, and smite them until the morning light, and let us not leave a man of them. And Jonathan, David, and every man that was good unto thee, The Lord is the Priest, let us draw near hither unto God.

39 ¶ And Saul said, Let us go down after the Philistines by night, and smite them until the morning light, and let us not leave a man of them. And Jonathan, David, and every man that was good unto thee, The Lord is the Priest, let us draw near hither unto God.

40 And Saul said, Let us go down after the Philistines by night, and smite them until the morning light, and let us not leave a man of them. And Jonathan, David, and every man that was good unto thee, The Lord is the Priest, let us draw near hither unto God.

41 ¶ And Saul said, Let us go down after the Philistines by night, and smite them until the morning light, and let us not leave a man of them. And Jonathan, David, and every man that was good unto thee, The Lord is the Priest, let us draw near hither unto God.

42 ¶ And Saul said, Let us go down after the Philistines by night, and smite them until the morning light, and let us not leave a man of them. And Jonathan, David, and every man that was good unto thee, The Lord is the Priest, let us draw near hither unto God.

43 ¶ And Saul said, Let us go down after the Philistines by night, and smite them until the morning light, and let us not leave a man of them. And Jonathan, David, and every man that was good unto thee, The Lord is the Priest, let us draw near hither unto God.

44 ¶ And Saul said, Let us go down after the Philistines by night, and smite them until the morning light, and let us not leave a man of them. And Jonathan, David, and every man that was good unto thee, The Lord is the Priest, let us draw near hither unto God.

45 ¶ And Saul said, Let us go down after the Philistines by night, and smite them until the morning light, and let us not leave a man of them. And Jonathan, David, and every man that was good unto thee, The Lord is the Priest, let us draw near hither unto God.

46 ¶ And Saul said, Let us go down after the Philistines by night, and smite them until the morning light, and let us not leave a man of them. And Jonathan, David, and every man that was good unto thee, The Lord is the Priest, let us draw near hither unto God.

47 ¶ And Saul said, Let us go down after the Philistines by night, and smite them until the morning light, and let us not leave a man of them. And Jonathan, David, and every man that was good unto thee, The Lord is the Priest, let us draw near hither unto God.

44 And Saul answered, God do so, and more also: for thou shalt surely die, Jonathan.

In this *Saul* was to be commended, that he had a greater Regard to his Oath, than to his natural Affection.

45 And the people said unto Saul, Shall Jonathan die, who hath wrought this great salvation in Israel? God forbid: as the Lord liveth, there shall not one hair of his head fall to the ground; for he hath wrought with God this day. So the people refused Jonathan, that he died not.

He hath wrought with God this Day.] Or, it is plain the Blessing and Favour of God hath been with him this Day.

It may not be unuseful to make some Reflexions on the foregoing Part of this Chapter; for it may at first Sight appear strange that the Divine Providence should so order Things, by giving no Answer to the High-Priest, and causing the Lots so to fall, that *Zacchaeus*, who appears entirely guiltless, should be brought into imminent Danger of his Life. If we consider this only in Respect to *Zacchaeus*, it does indeed appear unaccountable; but if we take in his Father *Saul*, it will appear an Act of Divine Wisdom. It appears well from the unnecessary and unprofitable Oath that *Saul* here exacted from the People, as from many other Passages of his Life, that *Saul* was of an hasty precipitate Temper. What better Lesson then could God give to him, and to all of such hasty precipitate Tempers, than to bring him into the various Strait of either breaking a solemn Oath, or putting his own son to Death? At this was the main Intention of all that happened in this Occasion, appears evidently in the God's respect to the People with such a Courage and Love to *Zacchaeus*, that they would not, upon any Terms, permit even a Hair of his Head to fall to the Ground. For we cannot but see that it God intended to punish *Zacchaeus* for his Oath, and the Disposition of the People, it had been to have punished *Saul*, though they did this of *Saul* which had not been in his mind.

46 Then Saul went up from following the Philistines: and the Philistines went to their own place.

47 ¶ So Saul took the Kingdom over Israel, and fought against all his enemies on every side, against Moab, and against the children of Ammon, and against Edom, and against the kings of Zobah, and against the Philistines: and whithersoever he turned himself, he vexed *them*.

So Saul took the Kingdom over Israel.] Ruled with greater Authority over his People after this Victory: For the *Philistines* had enslaved them. But by this Victory they were freed from their Yoke, and *Saul* recovered his Kingdom.

And fought against all his enemies on every side.] He did not invade them (as may be gathered from the next Verse) but repelled them, and kept them within their own Limits.

48 And he gathered an host, and smote the Amalekites, and delivered Israel out of the hands of them that spoiled them.

And he gathered an host, and smote the Amalekites.] Which War is at large described in the next Chapter.

49 Now the sons of Saul were Jonathan, and Ishui, and Melchi-shua: and the names of his two daughters were *these*; the name of the first born Merab, and the name of the younger Michal:

50 And the name of Saul's wife was Ahinoam, the daughter of Ahimaaz: and the name of the captain of his host was Abner the son of Ner, Saul's uncle.

51 And Kish was the father of Saul; and Ner the father of Abner was the son of Abiel.

52 And there was sore war against the Philistines all the days of Saul: and when Saul saw any strong man, or any valiant man, he took him unto him.

That is, when he saw any one behave well in Battle, or of great Strength, he took him into his Band, to be near to him on all Occasions, and to go out to Battle with him.

18 And the Lord sent thee on a journey, and said, Go, and utterly destroy the Amalekites, and fight against them until they be consumed.

19 Wherefore then didst thou not obey the voice of the Lord, but didst fly upon the spoil, and didst covet in the sight of the Lord?

The command was plain as Words could make it: So that there was no Reason, but his own base Covetousness, why it was not obeyed.

20 And Saul said unto Samuel, Yea, I have obeyed the voice of the Lord, and have gone the way which the Lord sent me, and have brought Agag the King of Amalek, and have utterly destroyed the Amalekites.

A strange Supposition to imagine such a partial Obedience could be pleasing unto God.

21 But the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the Lord thy God in Gilgal.

This was a mean Plea, to throw all the Blame on the People, when he should have governed better. And it was worst of all, to prefer Religion to their Disobedience.

22 And Samuel said, Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice; and to hearken, than the fat of rams.

This most Divine Admonition is inculcated by all following inspired Writers, *David*, *Psalm*, and the Prophets. See *Psalm* l. 13, 14. *Psalm* li. 16, 17. *Ezekiel* x. 1. *Isaiah* l. 11, 12. *Isaiah* lvi. 3. *Isaiah* vii. 21, 22. *Isaiah* lvi. 6. *Malachi* vi. 6, 7, 8. *Zachary* viii. 13.

This is indeed the great Precept, which the Scriptures throughout endeavour to establish in the Heart of Man; this they inculcate in every Part, and every Way; by Example as well as Precept. Let it then sink deep into our Hearts: Whoever thou art that readest be strictly attentive to this! Let it be always present with thee; let it never forsake thee; let it be always in thy Remembrance, that thou never sufferest thy Heart to suggest vain Reasons for transgressing the express Commandments of the Lord. Be assured, like Saul, thou wilt herein deceive thyself; thou wilt, like him, suffer for it in one Degree or another. It will draw thee from the Centre of thy true Felicity God. It may in the end perhaps make thee to be rejected by Him from more than Saul was, a Kingdom; even from his Love. The Words of the Lord are true and right altogether, they stand fast for ever and ever. Let us then never think we see sufficient Reasons in our own weak Imaginations for not obeying them. O beware this fatal Error, the Cause of the first Ruin of Man; and what has ever since led him from the right Way: And let us in all Things, strictly adhere to the Words of God, and do thereat; then shall we be safe, then shall we walk in the Paths of Righteousness; then shall we have a right Understanding; then shall we do that GOOD AND ACCEPTABLE THING TO THE LORD, which is better than BURNT-OFFERINGS and SACRIFICES, then shall we find PEACE at the LAST: For to obey is better than Sacrifice, and to hearken than the Fat of Rams.

23 For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry: because thou hast rejected the word of the Lord, he hath also rejected thee from being king.

For Rebellion is as the Sin of Witchcraft. Or the using Divinations, and consulting familiar Spirits, which is expressly declared to be an Abomination to the Lord, *Deut.* xviii. 10—12.

And Stubbornness is as Iniquity and Idolatry. This would be better translated is as our Iniquity or Idolatry.

The Meaning of the whole Verse is, that as Saul had wilfully disobeyed the Command of the Lord in this particular Point which had been expressly commanded. He was equally guilty in it as if he had used Divination, or worshipped Idols; because it was equally the Command of God, that he should destroy every Thing belonging to the Amalekites, as that he should not use Divination, or worship Idols. And it lies upon the same Ground that the Apostle St. James speaking of the general Law of lov-

ing our Neighbours, says, *that he who offendeth in one Point is guilty of all.* Because this Law as well says, *Thou shalt not commit Adultery, as thou shalt not kill,* and so of other Duties towards our Neighbour, and therefore whosoever offendeth in any Point of Charity or Duty, becomes guilty of this whole Law, *Thou shalt love thy Neighbour as thyself.*

The Lord—hath—rejected thee from being King. That is, will not suffer the Kingdom to descend to thy Posterity: For Saul himself continued King till the Day of his Death. Though perhaps his coming to an untimely Death in Battle, may be considered as being rejected from being King; and it deserves to be remarked that he was slain by the Hand of an Amalekite, *2 Sam.* i. 8.

24 ¶ And Saul said unto Samuel, I have sinned: for I have transgressed the commandment of the Lord, and thy words: because I feared the people, and obeyed their voice.

It is not certain whether he led the People into this Sin, or they led him. This seems to be only an Excuse, he having no Reason to fear the People, who were all at his Command.

25 Now therefore, I pray thee, pardon my sin, and turn again with me, that I may worship the Lord.

Now therefore I pray thee, pardon my Sin. By deprecating God's Displeasure.

And turn again with me. To Gilgal; from whence he came forth to meet Samuel.

That I may worship the Lord. And by thy Prayers obtain a Pardon.

26 And Samuel said unto Saul, I will not return with thee: for thou hast rejected the word of the Lord, and the Lord hath rejected thee from being king over Israel.

27 And as Samuel turned about to go away, he laid hold upon the skirt of his mantle, and it rent.

28 And Samuel said unto him, The Lord hath rent the kingdom of Israel from thee this day, and hath given it to a neighbour of thine, *that is better than thou.*

That casual Rent of his Garment Samuel took to be an apt Representation to set as it were before Saul's Eyes, the rending or taking away of his Kingdom from him.

29 And also the strength of Israel will not lie, nor repent: for he is not a man that he should repent.

And also the Strength of Israel. This might be translated (and seemingly more agreeable to the Context, the ETERNITY of Israel; or the FAITHFUL of Israel; as the Prophet is here discoursing of the IMMUTABILITY of God.

Will not lie, nor repent: for he is not a man that he should repent. The Prophet here speaks of the REAL ESSENTIAL ATTRIBUTES of God, as they are in himself; and in this Sense God cannot repent, for he is immutable; but when he changes the Method of his Proceedings agreeable to his ESSENTIAL WISDOM and UNALTERABLE PURPOSES, then to give an Idea of it to Men, God is said in the Scriptures TO REPENT; as in the 11th Verse of this Chapter. So that if we consider it in this Light, there is no Contradiction between the foregoing Place, and what is said in this Verse.

30 Then he said, I have sinned; yet honour me now, I pray thee, before the elders of my people, and before Israel, and turn again with me, that I may worship the Lord thy God.

Yet honour me, I pray thee, before the Elders of my People, and before Israel. He submitted to the Sentence; and only desired while he was King he might not lose his Honour with those that waited on him, and with the rest of his Subjects.

31 So Samuel turned again after Saul, and Saul worshipped the Lord.

And Samuel turned again after Saul. He said before he would not. *ver.* 26. But upon his Importunity (and ordered perhaps by God) he altered his Mind. For he spake before only his present Thoughts, which upon further Reason he might change.

And Saul worshipped the Lord. In the Company of Samuel; that the People might not despise his Authority, while he held it.

32 ¶ Then said Samuel, Bring you hither to me Agag the king of the Amalekites: and Agag came unto him delightfully. And Agag said, Surely the bitterness of death is past.

And Agag came with a cheerful Face, treading after a nice and delicate Manner.

And Agag said, Surely the Bitterness of Death is past.] Being spared by Saul and his Soldiers, he feared no Hurt from a Prophet.

33 And Samuel said, As thy sword hath made women childless, so shall thy mother be childless among women. And Samuel hewed Agag in pieces before the LORD in Gilgal.

This Verse shews he had been a bloody Tyrant, and was now cut off, not merely for the Sins of his Ancestors four hundred Years ago; but for his own merciless Cruelty.

Samuel perhaps only commanded Agag to be cut in Pieces by the proper Officers, tho' it is expressed as if he did it himself; and in those Days indeed it was no unusual Thing for the greatest Persons to perform these Executions.

Before the LORD in Gilgal.] That is, before the Altar of the LORD where they had been praying and offering Sacrifice.

34 ¶ Then Samuel went to Ramah, and Saul went up to his house to Gibeah of Saul.

35 And Samuel came no more to see Saul until the day of his death: nevertheless, Samuel mourned for Saul: and the LORD repented that he had made Saul king over Israel.

Nevertheless Samuel mourned for Saul.] Yet he had still so much Love to him, or to his Country, as to lament the sad Condition into which he was fallen.

C H A P. XVI.

1 Samuel is ordered by God to go to Beth-lehem to anoint one of the sons of Jesse as king. 12 David is pointed out to him to be the person. 13 He anointeth him, and the spirit of the LORD cometh upon him. 14 But departeth from Saul, and an evil spirit troubleth him. 19 David is sent for to sooth Saul's troubled mind with music.

AND the LORD said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? fill thine horn with oil, and go, I will send thee to Jesse the Beth-lehemite: for I have provided me a king among his sons.

2 And Samuel said, How can I go? If Saul hear it, he will kill me. And the LORD said, Take an heifer with thee, and say, I am come to sacrifice unto the LORD.

And Samuel said, How can I go?] That is, with Safety.

And say, I am come to sacrifice to the LORD.] Which he, being a Prophet, might do any where: All the ritual Laws being subject to the Prophets.

3 And call Jesse to the sacrifice, and I will shew thee what thou shalt do: and thou shalt anoint unto me him whom I name unto thee.

And call Jesse to the Sacrifice.] To the Feast upon the Sacrifice: Unto which they might invite their Neighbours and Friends.

4 And Samuel did that which the LORD spake, and came to Beth-lehem: and the elders of the town trembled at his coming, and said, Comest thou peaceably?

And came to Beth-lehem, and the Elders of the Town trembled at his coming.] They went out, it is likely, to meet him, but trembled or were afraid, not knowing what his Errand to them was.

And said, Comest thou peaceably?] They were afraid that he came to reprove them for some Sin that was in their City.

5 And he said, Peaceably: I am come to sacrifice unto the LORD: I have brought the firstlings of my flock, and I have brought with me to the sacrifice. And he bled them, and Jesse and his sons, and called them to the sacrifice.

And he said, Peaceably, I am come to sacrifice unto the LORD.] That was one Intention of his coming, and the other was to shew that (to anoint David) he was not bound to declare where there are two Ends of any Action, one may wish at any Injury to Truth declare the one, and conceal the other. As Moses did, who told Pharaoh they must go into the Wilderness: but suppressed their Intent so much to the Land of Canaan.

6 ¶ And it came to pass when they were come, that he looked on Eliab, and said, Surely the LORD's anointed is before him.

That he looked on Eliab, and said, Surely the LORD's anointed is before him.] Beholding a goodly Person, handsome and tall, as appears by the following Verse he concluded with himself, that this was the Person God designed for his Anointed.

7 But the LORD said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the LORD seeth not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart.

And the LORD said unto Samuel.] By a secret, inward suggestion.

Look not on his Countenance, &c.] All have not a noble Spirit, who have a noble Aspect, as appeared by Saul. Which should have made Samuel not conclude too hastily, from a goodly Appearance.

8 Then Jesse called Abinadab, and made him pass before Samuel: and he said, Neither hath the LORD chosen this.

And he said, Neither hath the LORD chosen this.] God suggested to him, as he did concerning the former, that he did not approve him.

9 Then Jesse made Shammah to pass by: and he said, Neither hath the LORD chosen this.

10 Again, Jesse made seven of his sons to pass before Samuel: and Samuel said unto Jesse, The LORD hath not chosen these.

Again Jesse made seven of his Sons to pass before Samuel.] Not all at once, but seven in all, one after another in Order, David being the Eighth.

And Samuel said unto Jesse, The LORD hath not chosen these.] These Words shew, that he had acquainted Jesse with his Business: But these four of his Sons, among whom he was to choose one to be King, were no more qualified for it, than the three first: For he had eight Sons in all, Ch. xvii. 12.

11 And Samuel said unto Jesse, Are here all thy children? And he said, There remaineth yet the youngest, and behold, he keepeth the sheep. And Samuel said unto Jesse, Send and fetch him: for we will not sit down till he come hither.

By this it appears, all this was transacted between the Sacrifice, and the dressing of the Meat for a Feast upon it.

12 And he sent, and brought him in: Now he was ruddy, and withal of a beautiful countenance, and goodly to look to. And the LORD said, Arise, anoint him: for this is he.

And the LORD said, &c.] Probably by some Inspiration into Samuel's Mind.

13 Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the spirit of the LORD came upon David, from that day forward: so Samuel rose up and went to Ramah.

2. And *for* that he is not on his feet, upon his head, and he is surrounded with a coat of mail: and the weight of the coat will overcome them and themselves both.

And he was born in a Coal Mine, with a lot of dirt,
 but on my birthday his father was there.

[illegible]

6. And *Jebedon* girded of brass upon his leg, and a ring of brass between his shoulders.

That he might be no where vulnerable. For the Tiger defended his Neck as well as his shoulder.

— And the staff of his spear was like a weaver's beam, and his spear's head was of six hundred lb. It is of iron: and one bearing a shield, went before him.

*Warble a Warbler's Plumage (in the Bloom of a Lemon) and its
Spear's Head (in the Bloom of a Lemon) of Plumage About five and
twenty Pounds Weight.*

8. And he flood and came unto the armies of Israel, and fled unto them, And ye come out to let your battel in aray? and not I a Philistine, and you servants to Saul? choose you a man for you, and let him come down to me.

9 If he be able to fight with me, and to kill me, then will we be your servants: but if I prevail against him, and kill him, then shall ye be our servants, and serve us.

*But to add to your Displeasure, and to tell me, then would we leave Senjuro's Cohorts would never have presumed to have made this Offer, especially for forty Days together, had it not been with the Consent of the Lords of the *Philippines*: But we find they did not stand to it afterwards.*

10 And the Philistine said, I defy the armies of Israel this day; give me a man, that we may fight together.

11 When Saul and all Israel heard those words of the Philistae, they were dismayed, and greatly afraid. X

12 ¶ Now David was the son of that Ephrathite of Beth-lehem judah, whose name was Jesse, and he had eight sons : and the man went among men for an old man in the days of Saul.

*N. David was the Son of that Eminent of Bel. Manja-
da, who was dead. He being chosen by God to combat
with Canaan, an Account is here given of whom he was defended.*

13 And the three eldest sons of Jesse went, and followed Saul to the battle: and the names of his three sons that went to the battle, were Eliab the first born, and next unto him, Abinadab, and the third, Shammah.

14 And David cries the youngell: and the three
eldert followed Saul.

*Don't bring your gossamer put to the Hardships of War ;
For the King ; one would think to give them Prince and their
Crown ; in the face of common Danger.*

14 But David went, and returned from Saul, to feed his father's sheep at Beth-lehem.

In the Beginning of this War, it is likely, *Saul* sent *David* home to his Father, continuing himself with three of his Sons, who came to his Assistance, with the Hazard of their Lives.

10 And the Philistine drew near, morning, and evening, and presented himself forty days.

"And Jimmie had to go down there, and he was
for day by the man and they were all over him and
the other boys, and run to the city, and he was
there."

For he did not know that Paul had written to the
 Roman Emperor, Nero, saying: "I have written to
 you, Nero, but I have not heard from you. I have
 written to you, Nero, but I have not heard from you."
 Nero had written to Paul, but he had not heard from
 Paul.

18 And carry the seven chests of gold, and the
of silver to the island, and look how the people
and take their price.

Which layout might be a *typical* layout?

And the other People! It is possible that the *other People* of the Federation—Pledge-brothers, not yet initiated into the Order—might say that to each other in a way which would detract from their Conclusion.

19 Now Saul, and they, and all the men of Israel, were gathered in the valley of Elah, fighting with the Philistines.

[illegible]

And David rose up early in the morning, and in the third watch he kept up and went forth, as J. N. had commanded him, and came to the trench, for the host was going forth to the fight, and to order the battle.

But the $\pi^0 \rightarrow \gamma$ may probably be meant the $\pi^0 \rightarrow \gamma^* \rightarrow e^+e^-$ with the π^0 decay to the γ added.

For Israel and the Philippines to put the battle in any, army or unit army.

22. And David put his carriage in the hand of the keeper of the carriage, and ran into the army, and came and saluted his brethren.

He left the Provision which his Father had for his Brethren with some proper Person, it being no Time to present it to them when they were just going to engage.

23 And as he talked with them, behold, there came up the champion—the Philistine of Gath, Goliath by name—out of the armies of the Philistines, and spake according to the same words: and David heard him.

Though the Armies stood ready to engage, yet the Ability of *Guliat* made him once more decide the Matter might be determined by a single Combat.

24 And all the men of Israel, when they saw the man, fled from him, and were fore afraid.

That is, none of the *Indians* dared to come to an equal Distance from their Camp, as *Garratt* did to that of the *Peter-bergers*; and probably some that advanced further than the rest, retired back again when they saw *Garratt* advancing. For it is plain, from what follows, that the *Indians* did not flee out of their Camp upon this Occasion.

25 And the men of Israel said, Have ye seen this man that is come up? surely to defy Israel is he come up: and it shall be *well*: the man who killeth him, the king will enrich him with great riches, and will give him his daughter, and make his father's house free in Israel.

To make his *Father's House free in Israel*, was to make them free from paying any Tribute or Taxes.

And David said to the man that stood by him, saying, What hast thou done to the man that hath done this thing? and taking away the reproach from David, he said to him, this man retained Philip, that he should cry by the words of the living God.

He was willing to report to his friends, that he might
 receive a visit from the good Lord Jesus; that he would
 not be so overcome with grief as to expect an high Indigne-
 tion from the Lord, who is the living God, and
 that he was not to be terrified by the great
 Black Death, for the strength of God was not much
 more than his frailty.

27 And the people answered him after this manner, saying, So shall it be done to the man that kills a prophet.

28. ¶ And I habbin' all th' brother heard when he
flicked up to the steeple, and I habbin' anger was kindled
again, I said, and he said, Why do I sit thou down
there, I said, why when I sit there I see some few sheep
as they were, I said I know thy place, and the naugh-
tiness of this country, and thou art come down, that
thou mightest see the people.

On 12/12/72, the defendant, Robert H. Pafford made a telephone call to his father, Omer, to see how they could best proceed with the case. Pafford stated that he had been told that the FBI was looking after Sherry, then to talk to Omer.

And David said, what have I now done? Is there not blood here?

He said that DeLima, the one who did not *Flash* him, had been a Quaker boy, and that DeLima, who *Gilbert* said was a black man, did not come to the beach with the other Quakers.

And he turned from him towards another, and spoke after the same manner: and the people answered him again after the former manner.

He said, 'I don't know how to find out about it,' and they left him in what would be his Room and if he asked him.

34. And when the words were heard which David spake, then he turned away before Saul: and he that followed him, said, 101. 1432.

And David said to Saul, Let no man's heart fail because of him; thy servant will go and fight with this Philistine.

38 And Saul said to David, Thou art not able to go against this Philistine, to fight with him: for thou art but a youth, and he a man of war from his youth.

22 And David said unto Saul, Thy servant kept his father's sheep, and there came a lion, and a bear, and took a lamb out of the flock :

Not both together but at several Time : and therefore this Part of the Verse might more properly be rendered, *And there came a Lion, or a Bear.* The Meaning of what *David* says is plainly this, that it when he led his Father's Flocks at any Time, a wild Beast broke in upon them, either a Lion or a Bear ; that he was wont not to fly away, but to drive them off, and even pursue them till they had disgorged what they had taken from the Flock.

35 And I went out after him, and smote him, and delivered *it* out of his mouth: and when he arose against me, I caught *him* by his beard, and smote him, and slew him.

David here seems to speak of some particular Instance, which had once happened to him, wherein the Beast he pursued turned again upon him; but that he had Strength and Resolution enough given him to close with it, and, catching it by the Hair of its Head, plunged his Sword, or whatever Instrument he had in his Hand, into him, and killed him on the Spot. It is no impio-

Bible Thing, that, in that Age and in those Countries, it was
 usual to pursue, with proper Arms, these wild Beasts that came
 to devour their Flock. And Travellers tell us, that at this Day
 a single *Man*, that is properly instructed, will pursue a Lion,
 and if he overtakes him will get the better of him. But the reach
 a Youth as *David* should have, for extraordinary a Courage and
 Strength, cannot reasonably be accounted for, but by supposing
 as the Scripture informs us, that the Spirit of the Lord was
 upon him, and that he was trained up to these Things, to fit
 him for the greater Things he was intended for.

There is a remarkable, and never to be sufficiently admired Modesty, in the Relation of *Darius*. And he concludes, it by attributing all to the Goodness and Assistance of the Almighty. And he calls his Confidence of Success over *Gihath* upon the same Foundation, in that he had defied the Armies of the *Livins* : God.

36 Thy servant slew both the lion and the bear :
and this uncircumcised Philistine shall be as one of
them, seeing he hath defied the armies of the living
God.

We find here *David* fixing all his Hopes, and acknowledging all his Success to depend upon God; He foundeth his Expectation of overcoming *Goliath*, because *he had seen the power of the living God*, and he trusts that this mighty God, who had before delivered him out of the Paw of the Lion, and the Bear could deliver him from *Goliath*, however great his Stature and Strength were.

37 David said moreover, The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine. And Saul said unto David, Go, and the Lord be with thee.

35 ¶ And Saul armed David with his armour, and he put an helmet of brass upon his head; also he armed him with a coat of mail.

And Send armed Pages with this answer, &c.] Not that which he was wont to wear himself (for he was to tell it would not have fitted *Dazul*), but he ordered them to bring out of his Armoury an Helmet and a Coat of Mail for him.

39 And David girded his sword upon his armour, and he assayed to go, for he had not proved *it* : and David said unto Saul, I cannot go with these : for I have not proved *them*. And David put them off him.

He was not accustomed to wear such Things, nor being used to go armed: And therefore begged leave to lay them aside; as likely rather to incumber him, than facilitate his Enterprise.

40 And he took his staff in his hand, and chose him five smooth stones out of the brook, and put them in a shepherd's bag which he had, even in a scrip, and his sling was in his hand, and he drew near to the Philistine.

He took his Staff in his Hand. ¹ His Shepherd's Staff.
And he drew near to the Philistine.] It seems *David* made the
first Motion towards him, to shew he was in no Fear of him.

41 And the Philistine came on, and drew near unto David, and the man that bare the shield went before him.

42 And when the Philistine looked about and saw David, he disdained him : for he was *but* a youth, and ruddy, and of a fair countenance.

43 And the Philistine said unto David, *Am* I a dog, that thou comest to me with slaves? and the Philistine cursed David by his gods.

Goliath, it's likely, in his Wrath wish'd that *Dagon* and *Ashtaroth* and the rest of his Gods would contound *Daziel*.

44 And the Philistine said to David, Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field.

4: Then

+5 Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield ; but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied.

By a Commission from Him, who commands all Creatures in Heaven and Earth: And in full Assurance that He will deliver thee into my Hand.

46 This day will the Lord deliver thee into mine hand, and I will smite thee, and take thine head from thee, and I will give the carcasses of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel.

It is plain that *Darius* does not here vainly boast of *Cræsus* having done, confiding in his own Strength; but that he is full of Faith to purchase the Divine Omnipotence, and to rely on by a prophetic Influence, that certain Victory, not only over *Cræsus*, but the whole Army of the *Phrygians*.

That which Earth may know, that there is a God or *Ip. S.* Superior to all other.

47 And all this assembly shall know that the Lord saveth, not with sword and spear: for the battle is the Lord's, and he will give you into our hands.

[illegible]

For the Patriotic League, as the League of Women Voters, the Board was organizing the League of Women Voters of the United States. The Board was organized in 1917, and the League of Women Voters of the United States was organized in 1918. The League of Women Voters of the United States was organized in 1918, and the League of Women Voters of the United States was organized in 1918. But much of the League's history has been a story of struggle and struggle.

[illegible]

8 And it came to pass, when the Philistines saw him, and came and drew nigh to meet him, that David hailed, and ran toward the army to meet the Philistine.

Galahad having nothing but Victory in his thoughts, marched in a stately Manner, pompously clothed with Armour, and fearing nothing. But *Durand* being filled with no Armour, nimbly ran towards him, and knocked him down with a Stone from his Sling, before he had time to draw his sword out of his Sheath.

49 And David put his hand in his bag, and took thence a stone, and flang it, and smote the Philistine in his forehead, that the stone sunk into his forehead; and he fell upon his face to the earth.

And (note the Philistine in his Forehead, that the Stone sunk into his Forehead) Which either was bare, (he perhaps contemning David so much, as not to pull down his Helmet over his Face) or else the Stone was thrown with such a Force, that it pierced the Helmet first, and then his Forehead; or went in at the Place which was left open for his Eyes. However it was, the Divine Hand directed it: For though there were Men so wonderfully skilful as to hit a Mark that was fixed and immovable, tho' small and at a Distance; yet none had such admirable Skill as to be sure to hit a Mark that was in Motion, as Goliath's Body was at this Time.

50 So David prevailed over the Philistine with a sling and with a stone, and smote the Philistine and

slw him; but *there was* no sword in the hand of David.

And then the Devil ran and stood upon the Philistines, and took his sword, and thrust out of the flesh thereof, and slew him, and cut off his head therewith. And when the Philistines saw their champion was dead, they fled.

*Antelope Island at night. Headlight on it. It is lit by the
strong red light of the headlights. The light is very bright
and the glow in the headlight is very bright and is very bright
b.*

10 And the men of Issachar and of Joseph arose,
and Shaul, and paragon the Philistines, and thou
camest to the valley, as to the gates of Ekron: and
the young men of the Philistines fell down by the way
to Sennaim, even unto Gath, and unto Ekron.

And the children of Israel returned from charging after the Philistines, and they pitched their tents.

And David took the head of the Philistine, and brought it to Jerusalem, and he put it in a bundle.

[illegible]

It is not clear whether the authors were referring to the fact that the VFA was not set up as a separate entity, or whether they were referring to the fact that the VFA was not set up as a separate entity.

"And when shall the Devil go forth against thee, my son, he has unto him the captain of the world. Alas, wouldst thou this youth? And Abner says, 'I pray thee, live, O king, I cannot tell."

Thus, you will observe, appears a little more broken of
 a world, who *David* was, who he had a Relation in the
 foregoing Chapter of his Landing, for the Court, being highly
 pleased with his Behaviour, and much pleased with his Mulick,
 gave him his Annointments, and then gave to his Father *Jesse*
 a leave to take for his Country, at Chapter 19. And in this Chap-
 ter, Mr. Milton made of *Saul's* taking to him, and calling him
 to a banquet, but he went on to fight the *Philistines*. But it
 may be observed that *Saul*, in this Place, does not expect an en-
 tire Victory over *David*, but only expects where *Saul* he was.
 So that it does not appear that he had entirely forgot his Place,
 though that might have been misjudged, by having fed his
 Father's Fleck in the Wilderness, exposed to all Weathers, for
 time I dare betwixt, but either *Saul* had never before made any
 enquiry about where he was, or else both he and *Sam* had
 forgot whence he was. And this might very well happen to a
 King and a General of an Army, who daily see and have to do
 with so many different Places, and who pay so little Regard to
 Trivia of this Sort. It is probable they had looked upon *David*
 as a fatal Player on the Harp, and had even made him the King's
 Amusement, for some Time, without concerning themselves to
 enquire of what Family he was. And though Mention is made, in
 the 18th Verse of the foregoing Chapter, of the Family of *David*,
 by him who recommended him to them, yet little Notice might
 be taken of this, especially as the King was then unadvised. And
 as to what is said in the 21st Verse, of *Saul's* sending to *Jesse*
 to ask his Leave for *David's* Stay; this was probably transacted by
 some of *Saul's* Ministers, in the Name of *Saul*, without his being
 the wiser for it, or knowing where *David* was.

56 And the king said, Enquire thou whose son
the stripping is.

57 And as David returned from the slaughter of the Philistine, Abner took him and brought him before Saul, with the head of the Philistine in his hand.

58 And Saul said to him, Whose son *art* thou, *then* young man? And David answered, *I am* the son of thy servant Jesse the Beth-lehemite.

And Saul was angry, because he said between them, as appears by the following Words. *For Saul said, I will all this day persecute thee, because thou hast forsaken me.*

C H A P T E R.

And Saul was angry, because he said between them, as appears by the following Words. For Saul said, I will all this day persecute thee, because thou hast forsaken me.

AND DAVID WAS A MAN WHOSE HEART MADE AN OATH TO HIMSELF, THAT HE WOULD NOT BE A FUGITIVE FROM SAUL, AND JONATHAN LOVED HIM AS HIS OWN BROTHER.

SAUL WAS THE PRINCE OF THE ARMY OF HIS COUNTRY, AND BECAUSE HE WAS A MAN OF WAR, HE GAINED THE LOVE OF HIS PEOPLE.

AND SAUL TOOK HIM THAT DAY, AND WOULD LET HIM GO NO MORE HOME TO HIS FATHER'S HOUSE.

AND DAVID WAS A MAN WHOSE HEART MADE AN OATH TO HIMSELF, THAT HE WOULD NOT BE A FUGITIVE FROM SAUL, AND JONATHAN LOVED HIM AS HIS OWN BROTHER.

AND JONATHAN AND DAVID MADE A COVENANT, BECAUSE HE LOVED HIM AS HIS OWN BROTHER.

AND DAVID WAS A MAN WHOSE HEART MADE AN OATH TO HIMSELF, THAT HE WOULD NOT BE A FUGITIVE FROM SAUL, AND JONATHAN LOVED HIM AS HIS OWN BROTHER.

AND DAVID WAS A MAN WHOSE HEART MADE AN OATH TO HIMSELF, THAT HE WOULD NOT BE A FUGITIVE FROM SAUL, AND JONATHAN LOVED HIM AS HIS OWN BROTHER.

AND JONATHAN STRIPT HIMSELF OF THE ROBE THAT WAS UPON HIM, AND GAVE IT TO DAVID, AND HIS GARMENTS, EVEN TO HIS SWORD, AND TO HIS BOW, AND TO HIS GIRDLE.

THIS JONATHAN DID THAT HE MIGHT DO HONOUR TO, AS WELL AS SHOW HIS AFFECTION FOR DAVID. FOR IT IS PROBABLE THAT DAVID WAS BEFORE CLOUTED IN A RUSTIC HABIT, NOT FIT TO APPEAR AT COURT.

AND DAVID WENT OUT WHITHERSOEVER SAUL SENT HIM, AND BEHAVED HIMSELF WISELY: AND SAUL SET HIM OVER THE MEN OF WAR, AND HE WAS ACCEPTED IN THE EYE OF ALL THE PEOPLE, AND ALSO IN THE EYE OF SAUL'S SERVANTS.

AND BECAUSE HE WAS A MAN WHOSE HEART MADE AN OATH TO HIMSELF, THAT HE WOULD NOT BE A FUGITIVE FROM SAUL, AND JONATHAN LOVED HIM AS HIS OWN BROTHER.

AND DAVID WAS A MAN WHOSE HEART MADE AN OATH TO HIMSELF, THAT HE WOULD NOT BE A FUGITIVE FROM SAUL, AND JONATHAN LOVED HIM AS HIS OWN BROTHER.

AND IT CAME TO PASS AS THEY CAME WHEN DAVID WAS RETURNED FROM THE SLAUGHTER OF THE PHILISTINE, THAT THE WOMEN CAME OUT OF ALL THE CITIES OF ISRAEL, SINGING AND DANCING, TO MEET KING SAUL, WITH TABRETS, WITH JOY, AND WITH INSTRUMENTS OF MUSICK.

THE WOMEN CAME OUT OF ALL THE CITIES OF ISRAEL, SINGING AND DANCING, TO MEET KING SAUL, WITH TABRETS, WITH JOY, AND WITH INSTRUMENTS OF MUSICK.

AND THE WOMEN ANSWERED ONE ANOTHER AS THEY PLAYED, AND SAID, SAUL HATH SLAIN HIS THOUSANDS, AND DAVID HATH TEN THOUSANDS.

AND DAVID WAS A MAN WHOSE HEART MADE AN OATH TO HIMSELF, THAT HE WOULD NOT BE A FUGITIVE FROM SAUL, AND JONATHAN LOVED HIM AS HIS OWN BROTHER.

AND DAVID WAS A MAN WHOSE HEART MADE AN OATH TO HIMSELF, THAT HE WOULD NOT BE A FUGITIVE FROM SAUL, AND JONATHAN LOVED HIM AS HIS OWN BROTHER.

8 AND SAUL WAS VERY WROTH, AND THE SAYING DISPLEASD HIM; AND HE SAID, THEY HAVE AScribed unto DAVID TEN THOUSANDS, AND TO ME THEY HAVE AScribed TEN THOUSANDS: AND WHAT CAN HE HAVE MORE BUT THE KINGDOM?

HE BEGAN TO BE JEALOUS THEY WOULD ADVANCE HIM TO THE THRONE, IN A LITTLE TIME, HAVING SO HIGHLY MIGHTED HIM ABOVE THEIR KING.

9 AND SAUL EYED DAVID FROM THAT DAY AND FORWARD.

NARROWLY OBSERVED HIM, OR LOOKED UPON HIM WITH AN ENVIOUS EYE.

10 AND IT CAME TO PASS ON THE MORROW, THAT THE EVIL SPIRIT FROM GOD CAME UPON SAUL, AND HE PROPHESIED IN THE MIDD OF THE HOUSE: AND DAVID PLAYED WITH HIS HAND, AS AT OTHER TIMES: AND THERE WAS A JAVELIN IN SAUL'S HAND.

AND IT CAME TO PASS ON THE MORROW, THAT THE EVIL SPIRIT FROM GOD CAME UPON SAUL, AND HE PROPHESIED IN THE MIDD OF THE HOUSE: AND DAVID PLAYED WITH HIS HAND, AS AT OTHER TIMES: AND THERE WAS A JAVELIN IN SAUL'S HAND.

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11 AND SAUL CAST THE JAVELIN; FOR HE SAID, I WILL SMITE DAVID EVEN TO THE WALL WITH IT: AND DAVID AVOIDED OUT OF HIS PRESENCE TWICE.

AND DAVID AVOIDED OUT OF HIS PRESENCE TWICE. HAD HIS EYE UPON HIM, AND SHUNNED THE BLOW BOTH NOW, AND AT ANOTHER TIME MENTIONED CH. xiv. 10.

12 AND SAUL WAS AFRAID OF DAVID, BECAUSE THE LORD WAS WITH HIM, AND WAS DEPARTED FROM SAUL.

WHO WAS AS UNSUCCESSFUL IN ALL HIS DESIGNS, AS DAVID WAS PROSPEROUS.

13 THEREFORE SAUL REMOVED HIM FROM HIM, AND MADE HIM HIS CAPTAIN OVER A THOUSAND; AND HE WENT OUT AND CAME IN BEFORE THE PEOPLE.

AND MADE HIM HIS CAPTAIN OVER A THOUSAND. INSTEAD OF CAPTAIN OF HIS GUARD, WHICH REQUIRED HIS ATTENDANCE AT COURT, HE GAVE HIM A COMMAND ABROAD: WHERE HE HOPED HE MIGHT BE KILLED IN SOME EXPEDITION, OR HE MIGHT HAVE AN OPPORTUNITY PRIVATELY TO TAKE AWAY HIS LIFE.

AND HE WENT OUT AND CAME IN BEFORE THE PEOPLE. AS THE LEADER OF THAT THOUSAND MEN.

14 AND DAVID BEHAVED HIMSELF WISELY IN ALL HIS WAYS; AND THE LORD WAS WITH HIM.

MADE ALL HIS UNDERTAKINGS PROSPEROUS.

15 WHEREFORE WHEN SAUL SAW THAT HE BEHAVED HIMSELF VERY WISELY, HE WAS AFRAID OF HIM.

HIS FEARS INCREASED, AS HE SAW DAVID STILL BEHAVE SO, THAT NO EXCEPTION COULD BE TAKEN TO HIS BEHAVIOUR.

16 BUT ALL ISRAEL AND JUDAH LOVED DAVID, BECAUSE HE WENT OUT AND CAME IN BEFORE THEM.

17 AND SAUL SAID TO DAVID, BEHOLD, MY ELDER DAUGHTER MERAB, HER WILL I GIVE THEE TO WIFE: ONLY BE THOU VALIANT FOR ME, AND FIGHT THE LORD'S BATTLES: FOR SAUL SAID, LET NOT MINE HAND BE UPON HIM.

him, but let the hand of the Philistines be upon him.

And Saul said to David, Behold my Daughter Merab, her will I give thee: But.] He that belinks himself of the Promise he had publicly made, must have that should kill Goliath. The Performance of which David did not demand, but in Modesty left it to Saul's own Conscience. Who now intended nothing less, as appears by the sequel, than to be as good as his Word.

Only be thou valiant for me, and fight the Lord's Battles.] Saul, at the same Time he propos'd to give his Daughter to David, intimates, that he should still perform some other military Exploits, and to give the better Colour to this Request, he calls it fighting the Lord's Battles.

For Saul said, Let not mine Hand be upon him.] Now he seems to have some Sense of Honour, and to lay aside those base Thoughts of murdering him himself.

But let the Hand of the Lord be upon him.] By whose Hand, God's just Judgment is ordered Things, that Saul himself fell.

18 And David said unto Saul, Who who *am* I? and what *is* my life, or my father's family in Israel, that I should be son in law to the king?

And what is—my Father's Family in Israel.] In Riches, for otherwise David's Family was as noble as any in Israel.

That I should be Son-in-Law to the King.] This was not a Refusal of the Honour, but a modest Acknowledgment how unworthy he was of it, and intimates such Modesty and Prudence, that considering David's Youth, and all other Circumstances, we may well conclude that nothing but the Spirit of the Lord being with David, could make him act so wisely.

19 But it came to pass at the time when Merab Saul's daughter should have been given to David, that she was given unto Adriel the Meholathite to wife.

A most high Affront to David, and a very unjust injurious Treatment of him. How Jonathan repented this Usage we are not told. It is likely his Duty to his Father made him entreat David to take it patiently; and to look upon Saul, as one that was sometimes beside himself, and did not know what he did.

20 And Michal Saul's daughter loved David: and they told Saul, and the thing pleased him.

Not out of any Love to David, or desire to perform his Promise. But because he hoped by her Means to bring his Ends about, of destroying David.

21 And Saul said, I will give him her, that she may be a snare to him, and that the hand of the Philistines may be against him. Wherefore Saul said to David, Thou shalt this day be my son in law, in *the one* of the twain.

And Saul said, I will give him her, that she may be a Snare to him: And that the Hand of the Philistines may be against him.] He hoped his Daughter, in Obedience to him, might be persuaded to bring him into some Snare that he would lay for him. Or, that being exposed to great Dangers (which he was to undergo, as a Condition of having her to Wife) he might perish in some of them.

Wherefore Saul said unto David, Thou shalt be this Day my Son in Law.] That is, shortly within a Time, it is likely, prefixed by Saul.

In the one of the Twain.] Saul seems in this to have told David, that though some Reasons of State had oblig'd him to give his elder Daughter to Adriel; yet still he would have him for his Son in Law, by giving the other unto him.

22 ¶ And Saul commanded his servants, saying, Commune with David secretly, and say, Behold, the king hath delight in thee, and all his servants love thee: now therefore be the king's son in law.

It seems David was not forward to embrace Saul's Offer; having been so grossly abused: Therefore Saul ordered his Courtiers in private Discourse to take Occasion to persuade him to it.

23 And Saul's servants spake those words in the ears of David: and David said, Seemeth it to you

a light thing to be a king's son in law, seeing that I *am* a poor man, and lightly esteemed?

Having no Estate, and of small Credit. And therefore unable to endow her according to her Quality.

24 And the servants of Saul told him, saying, On this manner spake David.

25 And Saul said, This shall ye say to David, The king desireth not any dowry; but an hundred foreskins of the Philistines, to be avenged of the king's enemies. But Saul thought to make David fall by the hand of the Philistines.

The King desired not any Dowry, but an hundred Foreskins.] It was customary in that Time for the King to give a Pardon, or, as it is rendered, a Licence, to the King's son in law, when he received his Wife. Saul now, by the promise of David, probably, as thinking that the Son-in-Law would be d of attacking the Philistines at a Distance, or, at least, at a Distance, in order to get the proposed Number of Foreskins, within the Time limited, would bring him into such dangerous encounters, as he could scarce escape from. It is likely that Saul required the Foreskins rather than the Heads of the Philistines, to take away all Possibility of David's decaying him, by bringing the Heads of such of his own Men as might fall in Battle, and passing them on him for the Heads of the Philistines.

26 And when his servants told David that word, it pleased David well to be the king's son in law: and the days were not expired.

And the Days were not expired.] Which were appointed for bringing in the 100 Foreskins of the Philistines.

27 Wherefore David arose and went, he and his men, and slew of the Philistines two hundred men; and David brought their foreskins, and brought them in full tale to the king, that he might be the king's son in law: and Saul gave him Michal his daughter to wife.

He gave Saul double of what he demanded; partly to shew his Sense of the Honour he had done him, and partly to express his Love to his Daughter, and to declare his Intention to venture his Life freely to do him Service.

28 ¶ And Saul saw and knew that the Lord was with David, and that Michal Saul's daughter loved him.

And Saul saw and knew that the Lord was with David.] He was convinced of it, by the Success which he constantly had in all his Undertakings.

29 And Saul was yet the more afraid of David; and Saul became David's enemy continually.

And Saul was yet the more afraid of David.] Having thus advanced him; and seeing no Hope of bringing his Designs to pass against him.

And Saul became David's Enemy continually.] He was every Day more resolved to destroy him. Such strange Blindness, did his Anger and Hatred, and such like Passions, bring up in him; that he set himself against him, who he gave and knew had God for his Friend.

30 Then the princes of the Philistines went forth: and it came to pass after they went forth, that David behaved himself more wisely than all the servants of Saul, so that his name was much set by.

And the Princes of the Philistines went forth.] To fight with the Israelites. Who had highly incensed them by David's late Action, as well as by former Losses.

And it came to pass after they went forth, that David behaved himself more wisely than all the Servants of Saul.] By endeavouring it is likely, the Designs of the Philistines, and preventing them. For we do not read, that they came to a Battle.

C H A P. XIX.

1 Jonathan delighteth to David that his father purposed to kill him.

4 He afterwards persuadeth his father to a reconciliation with him.

8 *David's own Description of his own Courage, Saul's*
Reverence for him, and his own Confidence in the Lord.
10 Saul's own Description of his own Courage, Saul's
Reverence for him, and his own Confidence in the Lord.
12 But David's own Description of his own
13 David's own Description of his own Courage, Saul's
Reverence for him, and his own Confidence in the Lord.

AND Saul spake to Jonathan his son, and to all his Friends, that they should kill David.

When he could not do this by his own Power, he declared open Enmity to him, and commanded his Son and his whole Court to make him away: Some of which he thought would obey him. But that which he did not think of, was to consider David, if he knew the Love they had to him; and he could not well be ignorant of it, since he had so publicly declared it, as we read, *Ch. xviii. 1. 2.* But he imagined his Love to a Father, would overcome his Love to a Friend. And there was a great Providence of God in this, in losing he Made to reply to *Jonathan*, as by that *David* came to be certainly informed of his Danger.

2 But Jonathan Saul's son delighted much in David: and Jonathan told David, saying, Saul my father seeketh to kill thee: now therefore, I pray thee, take heed to thyself until the morning, and abide in a secret place, and hide thyself:

3 And I will go out and stand beside my father in the field where thou art; and I will commune with my father of thee, and what I see, that I will tell thee.

And David hid in the Field in the Morning. In which, it is likely, Saul and Jonathan were in the Morning, and take their own Arms. There about he desired *David* to hide in some secret Place. This is much more fully acquaint him with the Mind of his Discourse with his Father.

4 And Jonathan spake good of David unto Saul his father, and said unto him, Let not the king sin against his servant, against David: because he hath not sinned against thee, and because his works have been to thee-ward very good.

And Jonathan's good of David unto Saul his Father. A noble Act of Friendship to adventure to commend him to one, who was his declared Enemy.

5 For he did put his life in his hand, and slew the Philistines, and the Lord wrought a great salvation for all Israel: thou hast well, and shalt rejoice: wherefore then wilt thou sin against innocent blood, to slay David without a cause?

And Jonathan put his Life in his Hand. Or, in the greatest Hazard. *Ch. xviii. 1. 2.* He puts him in Mind of that hazardous Undertaking, wherein he slew *Goliath*, in which *David* did indeed hazard his Life greatly, for had he missed with his Sling, he must certainly have been slain.

6 And Saul hearkened unto the voice of Jonathan: and Saul swore, As the Lord liveth, he shall not be slain.

From this and other the like it appears, that *Saul* was of a hasty precipitate Temper, and that he had no great Reverence for an Oath. But as he swore inconsiderately, so he as quickly and inconsiderately broke his Oath, which may be a Lesson to us never to take an Oath upon any Occasion; but with the greatest Seriousness, and an inward Veneration.

7 And Jonathan called David, and Jonathan shewed him all those things: and Jonathan brought David to Saul, and he was in his presence, as in times past.

8 And there was war again: and David went out, and fought with the Philistines, and slew them with a great slaughter; and they fled from him.

All these Battles were only between Parties, for *David* commanded no more than a thousand Men. *Ch. xviii. 13.* And if the whole Army of the *Philistines* had been gathered together,

Ch. xviii. 14. He was to have commanded the Army of *Israel* against them, for he was Captain of the Host.

9 And the evil spirit from the Lord was upon Saul, as he returned his house with his servants in his hand: and David played with his harp.

And David's own Description of his Harp. He did not omit his Duty to Saul, though he knew his Danger.

10 And Saul sought to smite David even to the wall with the javelin; but he slipped away out of Saul's presence, and he smote the javelin into the wall: and David fled, and escaped that night.

Saul's Wrath and Fury made him forget his Oath. So dangerous it is to be possessed with such Passions. It is much likely from *Saul's* having a Javelin always ready in his Hand, that it was usual for Kings in those Days to hold a Javelin in their Hand, in the same Manner as a Secretary in after Times, as a Mark of Royal Authority.

11 Saul also sent messengers unto David's house, to watch him, and to slay him in the morning: and Michal David's wife told him, saying, Behold, I have not thy life to night, to morrow thou shalt be slain.

To slay him in the Morning. As he went out of the Door of his House. By this it is apparent, when he went out of his House, he was the more enraged, and more fully pursued his Design. *And Michal David's Wife told him.* Michal David's Wife told him, that she had not his life to night, to morrow thou shalt be slain.

12 So Michal let David down through a window: and he went and fled, and escaped.

It seems likely that a considerable Part of the 17th Verse, from the 1st to the 29th Verse refers to this Escape of *David*. The 29th Verse seems entirely descriptive of his Escape, applicable to no other Event of *David's* Life that we read of. *By the Haze run through a Tree, and by my God I have escaped over a Wall.* *Saul's* Messengers that were sent to slay him in the Morning, undoubtedly surrounded his House, and were upon the Watch, and therefore *David* had Reason to look upon his escaping them to be a wonderful Deliverance in which the Providence of God was concerned. *By the Haze run through a Tree.* And it is highly probable, that after *Michal* had let down *David* from the Window, he was obliged to climb over the City Wall to escape the Watch at the Gates; to which the latter Part of the Verse refers, *And by my God I have escaped over a Wall.* This circumstance only as a general Circumstance seems an odd Thing to be mentioned in a lofty Song of Praise and Thanksgiving to the Almighty. But if we suppose it to refer to such an Escape from the most imminent Danger, we see sufficient Reasons for *David's* making it a Subject of his Praise.

13 And Michal took an image, and laid it in the bed, and put a pillow of goats hair for his bolster, and covered it with a cloth.

And Michal took an Image. This was likely something that she dressed up in the Figure of a Man to save the Oath, rather than any Thing she had in the House; her Intention was to keep *David* the longer Time for Escape, and pretending to be a sick, she thought that this Image, under the Bed-Cloth, might pass for *David* asleep to those that went into the Chamber. And to make it still more natural, she covered the back Part of the Statue that appeared in Sight with Goat-Hair, of the same Colour as *David's* was, so that any one might take it at a glance for View for the back Part of *David's* Head. This is plainly the Meaning of *she put a Pillow of Goats Hair for his Bolster.*

14 And when Saul sent messengers to take David, she said, He is sick.

And when Saul sent Messengers to take David. Her not coming out of Doors, where they watched for him, *Saul* sent other Messengers to take him in his House.

She said he was sick. Her Affection to *David* made her tell an Untruth; whereby he gained more Time to get to a Place of Safety.

15 And Saul sent the messengers again to see David, saying, Bring him up to me in the bed, that I may slay him.

16 And

16. At 12 when the milk-givers were come in, he held, *z'z'z'z'* an immense time, with a pair of goats, *z'z'* for his bother.

An Interview conducted with George H. Hall, representing a Man

17 And Saul said unto Michal, Vile hath thou deceived me to, and thou hast hated me; therefore is cleaved? And Michal answered Saul, If I had untied, Let me go; why should I live?

$\mathcal{H}^1(\mathbb{R}^n) \subset \mathcal{H}^1(\mathbb{R}^n)$ and $\mathcal{H}^1(\mathbb{R}^n) \subset \mathcal{H}^1(\mathbb{R}^n)$ are the Hardy spaces of functions of vanishing mean and of vanishing mean and vanishing mean, respectively.

[illegible]

18. ¶ So David took a little bread and gave it to Samuel to Ramoth, and he took it away and he said, I will do to him: and he and Samuel went and dwelt in Napoth.

19 And it was told each, saying, Black, David
is at North in Ranch.

20 And Saul sent messengers to take David: and when they saw the company of the prophets prophesying, and Samuel standing as appointed over them, the spirit of God was upon the messengers of Saul, and they also prophesied.

And Saul sent Messengers to take David.] His implacable Hatred had abolished all Respect and Reverence to *Samuel* (under whose Protection *David* now was) and to the College of the Prophets, which was a kind of Sanctuary unto those who fled to it.

The Spirit of God was upon the Men, Women, and Children, and they also prophesied. That is, Praised God in Hymns, by a sudden Impulse which they could not resist; so that they were no longer Masters or themselves to do the Business they were come about, but quite the contrary.

21 And when it was told Saul, he sent other messengers, and they prophesied likewise: and Saul sent messengers again the third time, and they prophesied also.

A strange Obstinacy, to contend to Live with the Spirit of God—were quite diverted the Mind of his Messengers from *David*, by adorning them with Divine Thoughts.

22 Then went he off to Ramah, and came to a great well that is in Sechem; and he asked and said, Where is the Samaritan? And he said, And *ee* said, Behold, he is at Sechem by the well.

22 And he went on his journey to Naioth in Ramah: and the Spirit of God was upon him, and he went on and prophesied, until he came to Naioth in Ramah:

He did not prosper till they came thither; but
 Goliath was slain on the way unto that Place: So
 that from *Exodus*, till he came thither, his evil Spirit was gone,
 and he perished with the Philistines. This was to convince
 him, that he should die a violent Death after *Daniel*, whom the
 Spirit of God powerfully defended.

24 And he flung off his clothes also, and prophesied before Samuel in like manner, and lay down

and all their days until they are old and grey,
they say, "I shall never get married."

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CHAP. I.

1. *Do not* use the word "and" to connect two independent clauses. *Example:* "The weather was perfect, and we went to the beach." (Incorrect) "The weather was perfect. We went to the beach." (Correct)

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 2. *Scirpus americanus* L.
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AND DAVE E. THOMPSON, JR., Editor, *Journal of Applied Behavior Analysis*, and JOHN M. HARRIS, Editor, *Journal of Experimental and Clinical Psychology*, are pleased to announce the publication of the following books:

For the D and \bar{D} mesons, the \bar{D}^0 and D^0 mesons are produced in pairs, and the D^0 and \bar{D}^0 mesons are produced in pairs. The D^0 and \bar{D}^0 mesons are produced in pairs, and the D^0 and \bar{D}^0 mesons are produced in pairs.

2. Another important point is that, although the model is based on the assumption of a constant population, it can be adapted to a growing population. This is done by introducing a growth rate parameter, which allows the model to account for the increase in the number of individuals over time.

1. We consider a family of functions $\{f_\omega\}$ on \mathbb{R}^n defined by $f_\omega(x) = D_\omega(x) \cdot \phi(x)$, where $D_\omega(x) = \sum_{j=1}^n \omega_j x_j$ and $\phi(x) = \exp(-\|x\|^2)$.

3 And David fears, mor over, and fad. Thy fa-
ther certainly knoweth that I have found grace in
thine eyes, and I fath, Let not Jonathan know
this, left he be grieved: but truly as the Lord
liveth, and as thy foul liveth, *There is* but a ftep be-
tween me and death.

And David could no longer.] That it was certainly so, *My Father certainly expects that I will be able to do these* *Feats, and he will be one of the first to applaud me.* [What a noble and generous Part does David here take in the Behaviour of Saul to Jonathan, left he should think of his Father; by intimating that he had kept this secret from him, out of Affection, lest it should give him Pain.]

4 Then said Jonathan unto David, Whosoever
thy soul desireth, I will even do it for thee.

5 And David said unto Jonathan, Be bold, to-morrow is the new-moon, and I should go out to fight with the king at meat: but let me go, that I may hide myself in the field unto the third day at even.

There were solemn Sacrifices on the new Moon, and then a Feast upon them. And *Do*, a brother of the *Leung* family, by marrying his Daughter, tied to eat with him at the Festival Times.

But let me go, that I may tell my story to the People. Heeding, with his Approbation, to retire and here landed in the Field, near St. Paul's.

[*The 1st of the Day at 1777.*] That is, till the next Day but one, after the New Moon, as appears from 20. 27. 35.

6 If thy father at all miss me, then say, David earnestly asked leave of me, that he might run to Beth-lehem his city: for *there is* a yearly sacrifice there for all the family.

It is likely this was a Custom among pious Families to meet together once a Year, and praise God for his Mercies towards them all.

7 If he say thus, *It is well*; thy servant shall have peace: but if he be very wroth, *then* be sure that evil is determined by him.

8 Therefore thou shalt deal kindly with thy servant: for thou hast brought thy servant into a covenant of friendship with thee: notwithstanding, if thou be angry with me, I will say myself; for why should I bring thee to say father?

[The Lord's Word to Jonathan, as to his Servant.] In giving him this Assurance, he found his Father disposed towards him.

[The Lord's Word to Jonathan, as to his Servant.] In giving him this Assurance, he found his Father disposed towards him.

[The Lord's Word to Jonathan, as to his Servant.] In giving him this Assurance, he found his Father disposed towards him.

9 And Jonathan said, Far be it from thee: for if I knew certainly, that evil were determined by my father to come upon thee, then would not I tell it thee?

[And Jonathan said, Far be it from thee.] Or rather, *Far be this away*, for Jonathan is speaking of himself in this Thing.

10 Then said David to Jonathan, Who shall tell me? or what if my father answer thee roughly?

[Then said David to Jonathan, Who shall tell me?] He desired to know what would bring him Advice how Matters stood.

11 ¶ And Jonathan said unto David, Come, and let us go out into the field. And they went out both of them into the field.

To take their Measures about this Matter.

12 And Jonathan said unto David, O LORD God of Israel, when I have sounded my father, about to morrow any time, or the third day, and behold, if there be good toward David, and I then send not unto thee, and shew it thee;

The first Words seem to be an Exclamation: And the rest, as if he had said, Shall I who love thee so much, be thought capable of breaking my Word with thee? All these Verses are full of Passion; and the Words are broken, concise, and interrupted: As the Words of Love are wont to be, especially when they are distressed. There is a Tenderness and Sincerity in this Exclamation of Jonathan's, which is scarcely to be equalled.

13 The LORD do so and much more to Jonathan: but if it please my father to do thee evil, then I will shew it thee, and send thee away, that thou mayest go in peace: and the LORD be with thee, as he hath been with my father.

14 And thou shalt not only while yet I live, shew me the kindness of the LORD, that I die not:

[And thou shalt not only while yet I live, shew me the Kindness of the LORD.] The Kindness promised him before the LORD, or the greatest Kindness. The Words in the *Hebrew* run plainly thus, *and wilt thou not, if I be then alive (viz. when God had advanced him to the Throne, as he did his Father) wilt thou not shew me the Kindness of the LORD?* He made no doubt, but rather strongly affirmed his Belief of it.

[That I die not.] After the Manner of those Kings, who were wont to cut off the Children of their Predecessors: Unto whose Throne they were advanced.

15 But *also* thou shalt not cut off thy kindness from my house for ever: no not when the LORD hath cut off the enemies of David, every one from the face of the earth.

[But also thou shalt not cut off thy Kindness from my House for ever.] The Covenant they had made was not merely personal, but

reached to their Posterity, and was to be kept even when David had the greatest Power, and next to oppose his Will. These Verses seem strongly to indicate that Jonathan knew of David being anointed to the Kingdom: How open is the Covenantry is here thrown to stipulate for his own Life, and that of his Posterity with that Man, whose Life was then absolutely in his Power.

16 So Jonathan made a covenant with the house of David, saying, Let the LORD even require it at the hand of David's enemies.

17 And Jonathan caused David to swear again, because he loved him: for he loved him as he loved his own soul.

[For he loved him, as he loved his own Soul.] The greatness of his Love to him, made him think, he could never have Assurance enough to secure his Friendship to himself and his Posterity.

18 Then Jonathan said to David, To morrow is the new moon: and thou shalt be missed, because thy seat will be empty.

19 And when thou hast stayed three days, then thou shalt go down quickly, and come to the place where thou didst hide thyself, when the business was in hand, and shalt remain by the stone Ezel.

[And when thou hast stayed three Days, then thou shalt go down quickly.] It is commonly interpreted, of staying so long with his kindred at *Tab-ibem*, or some other Place of Retirement. In the *Hebrew* the Words are, *thou shalt three Times* (or three Days) *go down to a very low Place*. And the Meaning seems to be, that if Jonathan did not come the first Day, he should take it for granted he knew nothing; and come again the second; and if he brought him no News then, come the third.

[And when thou hast stayed three Days, then thou shalt go down quickly.] When he did David's business with his Father, and interceded so effectually for him, that Saul promised not to kill him.

20 And I will shoot three arrows on the side thereof, as though I shot at a mark.

21 And behold, I will send a lad, saying, Go, find out the arrows. If I expressly say unto the lad, Behold, the arrows are on this side of thee, take them; then come thou; for there is peace to thee, and no hurt; as the LORD liveth.

22 But if I say thus unto the young man, behold, the arrows are beyond thee: go thy way, for the LORD hath sent thee away.

This Signal seems to have been agreed upon between them, in Case he should be so watched and followed, as not to give him an Opportunity of communing with David by Word of Mouth.

23 And as touching the matter which thou and I have spoken of, behold, the LORD is between thee and me for ever.

As a Witness, and an Avenger, if we keep not the Covenant we have made of perpetual Friendship.

24 ¶ So David hid himself in the field: and when the new-moon was come, the king sat him down to eat meat.

25 And the king sat upon his seat, as at other times, even upon a seat by the wall: and Jonathan arose, and Abner sat by Saul's side, and David's place was empty.

[And Jonathan arose,] Probably to make Room for his Uncle Abner.

26 Nevertheless, Saul spake not any thing that day: for he thought, Something hath befallen him, he is not clean; surely he is not clean.

What this signifies, which we translate *something hath befallen him*, he is not clean, see *Lev. xv. 16*.

27 And it came to pass on the morrow, *i. e.* the second day of the month, that David's place was empty: and Saul said unto Jonathan his son, Wherefore cometh not the son of Jesse to meat, neither yesterday nor to day?

28 And Jonathan answered Saul, David earnestly asked leave of me, to go to Beth-lehem :

Which he, being next to the King, had Power, it is likely, to grant. A appear, from his demanding of *Justice* an account what was become of him.

20 And he said, Let me go, I pray thee, for our family hath a sacrifice in the city, and my brethren, he hath commanded me *to be there*; and now if I have found favour in thine eyes, let me get away, I pray thee, and be my brethren: Therefore he cometh not unto the king's table.

And my Brother be hath commended me to be there.] The eldest Brother let all the rest know that their Company was expected.

30 Then Saul's anger was kindled against Jonathan, and he fell unto him, Thou son of the perverse rebellious woman, do not I know that thou hast chosen the son of Jesse to thine own confusion, and unto the confusion of thy mother's nakedness?

Then Son of Pervert is rendered as *Haneh Olam*, as it is in the Hebrew, 'Then Son of perverse Reuben.' That is, a very perverse Reub.

Do not know that than I do? I write Sept. 7th, to the same
Confusion?"] Made Henry Friend, to the same, Union.

And unto the Creation of the Mother's Sons. O! thy whole Family, or all the Mother's Sons

31 For as long as the son of Jesse liveth upon the ground, thou shalt not be established, nor thy kingdom: wherefore now send and fetch him unto me, for he shall surely die.

For as long as the Son of Jesse lieth upon the Ground, thou shalt not be grieved, nor thy Kingdom.] Though Samuel had long before this declared to Saul, in the Name of the Lord, that the Kingdom should not continue with him, or descend to his Posterity, yet he seems to have had Hopes that he should be able to prevent this by his Policy and taking proper Measures.

32 And Jonathan answered Saul his father, and said unto him, Wherefore shall he be slain? what hath he done?

33 And Saul cast a javelin at him to finite him : whereby Jonathan knew that it was determined of his father to fley David.

34 So Jonathan arose from the table in fierce anger, and did eat no meat the second day of the month: for he was grieved for David, because his father had done him shame.

Because his Father had done him Shame Not David, but himself, by giving him such rough Words, and throwing a javelin at him. For so the Words run clearly in the Hebrew; *as he was grieved for David, and to avoid his Father had done him Shame.* Or it may be understood, because his Father had spoken contemptuously of David.

35 ¶ And it came to pass in the morning, that Jonathan went out into the field at the time appointed with David, and a little lad with him.

36 And he said unto his lad, Run, find out now
the arrows which I shoot. *And* as the lad ran, he
shot an arrow beyond him.

37 And when the lad was come to the place of the arrow which Jonathan had shot, Jonathan cried after the lad, and said, Is not the arrow beyond thee?

38 And Jonathan cried after the lad, Make speed, haste, stay not. And Jonathan's lad gathered up the arrows, and came to his master.

3. But the lad knew not any thing; only Jonathan and David knew the matter.

40 And Jonathan gave his artillery unto David, and said unto him, Go, carry them to the camp.

716 But as soon as the bell was given, Dave arose out of his place at the north, and turned his face to the ground, and bowed himself in three times, and then laid down another, and so on, with a flourish, as in the dance called

As a result of the above, the authors have concluded that the use of the proposed model is not only feasible but also effective in predicting the behavior of the system. The model can be used to predict the behavior of the system under various conditions and parameters. The model can be used to predict the behavior of the system under various conditions and parameters. The model can be used to predict the behavior of the system under various conditions and parameters.

[illegible][illegible]

And I would like to say, — that I feel that I have been able to do better for me, and for South Carolina, than I have for any other State, but that I would like to keep my Government with me, and I would not let it go, if I could, so that I may be able to do it. And I feel that I have been able to do better for me, and for South Carolina, than I have for any other State, but that I would not let it go, if I could, so that I may be able to do it.

Did you ever go to, That is, *Down at* *your* *own*.

C H A P. VII.

1 David, eldest of Nili, and a person of noble birth, a high-spirited
 baron, after the suppression of the rebellion, and the flight of
 the gentry, many of the nobles, who had been the cause of the
 late rebellion, were banished to the provinces, and the
 and the noble Gubator, Lord of the Province, and the
 noble Gubator, Lord of the Province, and the
 noble Gubator, Lord of the Province, and the

THEN came David to Nob, to Ahimelech the priest: and Ahimelech was afraid at the meeting of David, and said unto him, Why art thou alone, and no man with thee?

A. C. B. was then seated at the Minister's Desk, leaving him alone; and having heard, perhaps, of something of the King's Displeasure against him.

A Man of David's Quality, he knew, never went without Attendants. And, in Fact, *David* had some Persons that accompanied him, as the 4th Verse tells us; and appears from our Saviour's Words in the *Gospel of St. Mark*, c. 25, where he mentions *David and those that were with him*. But he had now no such Persons as used to be his Guard; and he had left those that were with him at some Distance.

2 And David said unto Ahimelech the priest, The king hath commanded me a business, and hath said unto me, Let no man know any thing of the business whereabout I send thee, and what I have commanded thee : and I have appointed *my* servants to such and such a place.

He declares he was upon *Saul's* Business, and had Servants with him ; but that he had enpoled them into several Places, that the King's Business might be the better concealed.

These were all Fictions. However, there seems to be nothing, in the Nature of Things, to prohibit, in a Case of extreme

Doubtless, the making Use of such Falsehoods, or Deceptions, as what do not can be of Prejudice to any one, but tend only to the Preservation of ourselves. However such Falsehoods ought never to be used, but in Cases of extreme Necessity, and when they cannot be of Prejudice to any one. And there is even more to be said, in regard to this Case of David; for by thus concealing the Circumstances of his Condition from the Priest, he did all that lay in his Power to keep him clear of the Suspicion and Charge of *Sin*, as any way abetting him.

3 Now therefore what is under thine hand? give me five Loaves of bread in mine hand, or what there is present.

Now therefore what is under thine Hand? He desires to know what he was able to do for him, to supply his Wants.

Give me five Loaves of Bread in mine Hand Particularily he desires five Bread for himself and Servants.

Or, what there is present That is, any other Victuals.

4 And the priest answered David, and said, *There is no common bread under mine hand, but there is hallowed bread; if the young men have kept themselves at least from women.*

There is no common bread under mine hand of *David's* Soldiers, or Companions, though being to eat of the holy Bread, which none but Priests might eat, except in Cases of Necessity, they should eat it with the same Purity which was required of the Priests.

5 And David answered the priest, and said unto him, O man of truth, women have been kept from us about these three days, since I came out, and the vessels of the young men are holy, and the bread is in a manner common, yea, though it were sanctified this day in the vessel.

And the Priest of the young Men That is, their *Wives*. So the Word *And* here signifies.

And he That is, separated from Women.

And the Bread is in a Manner common, yea, though it were sanctified this Day in the Vessel Thus, according to our Rendering, seems very obscure: Because the Reason *David* makes Use of, seems to make entirely against him. But *Le Clerc*, and some other Versions of the Bible, translate the Original of these Words in a Manner that makes it quite plain, viz. *And the Bread is in a Manner common; furthermore, or forasmuch, as there is other this Day in the Vessel*. That is, there was now Bread sanctified to be set before the Lord; and, therefore, this which had been taken away from before Him, was in some Degree become common. For the Law ordained, *Lev. xxviii. 8* that the *Shew-bread*, or Hallowed Bread, should be removed, every Sabbath Day, from the Table before the Lord, and fresh set on. And then that which was removed, might be eaten by the Priests, and even others under any great Necessity.

6 So the priest gave him hallowed bread; for there was no bread there, but the shew-bread that was taken from before the LORD, to put hot bread in the day when it was taken away.

7 Now a certain man of the servants of Saul was there that day, detained before the LORD; and his name was Doeg an Edomite, the chiefest of the herd-men that belonged to Saul.

Now a certain Man of the Servants of Saul was there that Day, detained before the Lord It is not to be imagined, that he was detained here by Force and Constraint; but by some Vow he had upon him, or other Religious Performance, to which he had obliged himself.

And his Name was Doeg, an Edomite His Native Country was *Edom*: But he was proselyted to the Jewish Religion.

8 And David said unto Ahimelech, And is there not here under thine hand spear or sword? for I have neither brought my sword, nor my weapons with me, because the king's business required haste.

He pretended to *Ahimelech*, that this was because he had not Time to go to his House: The King pressing him to be immediately gone about his Business.

9 And the priest said, The sword of Goliath the Philistine, whom thou slewest in the valley of Elah,

behold, it is here wrapt in a cloth behind the ephod: if thou wilt take that, take it: for there is no other save that, here. And David said, There is none like that, give it me.

Behind the Ephod Behind the Place where the Garments of the Priests hung, or were laid up. Of which the *Ephod* and its Appurtenances were the chief.

David thought he might use this, though it had been laid up in God's Treasury as a Monument of his wonderful Mercy, because he was in great Necessity to provide for his own Defence.

10 And David arose, and fled that day for fear of Saul, and went to Achish the king of Gath.

A miserable Condition! to be forced to flee to those for Protection, who were naturally his bitter Enemies. For this was the City of *Gath* whom he had slain; and whose Sword he had now about him. But, perhaps, he thought he should not be known: or being now in Disgrace with *Saul*, he thought the *Philistines* might take him for *Saul's* Enemy, and to receive him gladly.

We are informed, in the tenth Verse of the following Chapter, that before *David's* Departure from *Nob*, he got the High-Priest to enquire of God concerning him: But what Answer he received, or whether he obeyed the Divine Direction or Admonition, is not said. It is certain, he sometimes governed himself by other Measures; and it is as certain, he had always Reason to repent his doing so, as most certainly he did of his taking this Step of going to *Achish*. Our greatest Wisdom and Prudence, in any Case, is nothing equal to following the Directions of God.

11 And the servants of Achish said unto him, Is not this David the king of the land? did they not sing one to another of him in dances, saying, Saul hath slain his thousands, and David his ten thousands?

Is not this David the King of the Land? They probably meant a chief Commander in *Israel*, who was respected as the King.

12 And David laid up these words in his heart, and was sore afraid of Achish the king of Gath.

It is probable he had been at first well received, but this Discourse deeply affected him, and made him think himself not safe there. For when he found that his Fame was spread among them, as having slain such Numbers of the *Philistines*, he concluded that they would be instigated to take Revenge on him, now they had him in their Power. And therefore he soon changed his Behaviour, and counterfeited Madness, that he might escape out of their Hands. And herein he shewed great Sagacity and Penetration. How great Danger he was in, appears plainly from the xxivth and lvth *Psalms*, which he composed upon this Occasion. And he had indeed Need to consider it, as he does in the first of those *Psalms*, as a wonderful Deliverance, wrought for him by God himself.

13 And he changed his behaviour before them, and feigned himself mad in their hands, and scrabbled on the doors of the gate, and let his spittle fall down upon his beard.

14 Then said Achish unto his servants, Lo, you see the man is mad: wherefore then have ye brought him to me?

15 Have I need of mad-men, that ye have brought this fellow to play the mad-man in my presence? shall this fellow come into my house?

C H A P. XXII.

1 David escapeth to the cave Adullam, where his kindred and others resort unto him. 3 He entreateth a refuge for his parents with the king of Moab. 5 By the command of the prophet Gad he leaveth Adullam, and goeth into the land of Judah. 6 Saul heareth of it, and complaineth of his servants' unfaithfulness. 9 Doeg informeth him of what he had seen at Nob, in regard to the priest's giving David bread and Goliath's sword. 11 Saul commandeth all the priests of Nob to be slain. 17 Which is executed by Doeg, and the whole city destroyed. 20 Abiathar, of the priests, only escapeth, and goeth to David.

DAVID therefore departed thence, and escaped to the cave Adullam: and when his brethren, and

and all his father's house heard it, they went down thither to him.

To the Cave of Adullam? Which was a strong Hold, 1 Chron. xi. 13. in the Tribe of Judah, Jer. xv. 75. unto which Tribe he belonging, might hope to find some Friends there.

And when his brethren and his Father's House heard it, they went down thither to him. Either to comfort him; or to secure themselves from the Fury of Saul. Who they thought might probably wreck his Hatred to David upon them.

2 And every one that was in distress, and every one that was in debt, and every one that was discontented, gathered themselves unto him, and he became a captain over them: and there were with him about four hundred men.

They listed themselves under him as their Commander: Who was forced to take this Course in his own Defence, that he might not be suddenly surpris'd. But David did not take these Men into his Service, till in the Judgment of *Jonathan*, and by many other certain Arguments, his List appeared to be in imminent Danger. And then he neither attacked any Place with them, nor sought for an Occasion to fight: But avoided it, by seeking for some Place, sometimes in the Desert, sometimes among strong People, always taking Care not to hurt his Countrymen, and never allowing them to make Incursions upon any but the Enemies of the *House of Israel*.

It is very probable, that these were not Men not abandoned profligate Principles, who used to resort to cheat and sedition, and for the sake of the Prey they were in hope of getting, to do what they had thus been the Cause. David would never have been able to have kept them under that strict Order and Discipline that we find he did. Nor would they have continued with him so long, and abode with him in dreary Forests, till he follow'd him whither he was disposed to lead them. This is not the Temper, or Behaviour, of Men of profligate Principles. And therefore, there is Reason to conclude, that they were Persons who were brought into Distress and Poverty by unavoidable Accidents; and, perhaps, by the Oppression of *Saul*, and his Servants or Great Ones. But, if they were not so, when they resorted to David, that they became so by his Discipline, Instruction, and Example, is sufficiently evident from their subsequent Behaviour. And it is likely, that David discharged those whom he found of vicious Dispositions, agreeable to that noble and zealous Profession of his, *Psal.* ci. 4. 'I will not know a wicked Person.' And again, *ver.* 6, 7, 8. 'Mine Eyes shall be upon the Faithful of the Land, that they may dwell with me: He that walketh in a perfect Way, he shall serve me. He that worketh Deceit, shall not dwell within my House. He that telleth Lies, shall not tarry in my Sight. I will early destroy all the Wicked of the Land.' And it is probable, that David had an Eye to those that resorted to him, in the Composition of the xxxviii *Psal.*, which contains the noblest Encouragement to Piety and Virtue, from an Assurance that all such as are so devoted, are the immediate Care of God, and all those of a contrary Character are his Abhorrence. David, in this *Psal.*, declares and sets before them his own Experience of this, and call upon them to *taste and see that the Lord is good*. It is not unlikely that David ordered this Song to be frequently sung by them, joining in it himself. And there certainly cannot be a nobler Composition than it is, nor any stronger Incitements to Piety than it contains.

3 And David went thence to Mizpeh of Moab: and he said unto the king of Moab, Let my father and my mother, I pray thee, come forth, and be with you, till I know what God will do for me.

And David went thence to Mizpeh of Moab. For the Moabites were at Difference with Saul, Ch. xiv. 47.

David the rather hoped for this Kindness to be shewn to his aged Parents (who were not able to travel up and down, as he was likely to be obliged to do) because he was descended from a Moabite, by the Mother's Side. The filial Tendernefs of David here deserves our Admiration, who makes it his first Care to place his Parents in a Place of Safety and Ease; not being able to bear their being expos'd to the Dangers and Hardships that the Necessity of his Affairs oblig'd him to undergo. His Address to the King expresseth the greatest Tendernefs to his Parents; and the greatest Submission to the Will of God: "Let my Father and my Mother, I pray thee, come forth, and be with you, till I know what God will do for me."

4 And he brought them before the king of Moab: and they dwelt with him all the while that David was in the hold.

All the Time of his Exile: When he wandered here and there, and had no certain Place of Abode. Being pursued by Saul from Place to Place.

5 And the prophet Gad said unto David, Abide not in the hold, depart, and get thee into the land of Judah. Then David departed, and came into the forest of Hareth.

And the Prophet Gad. We read nothing of the Prophet before; and, it is likely, God raised him up at this Time, on Purpose for the Support and Direction of David.

Abide not in the hold, depart, and get thee into the land of Judah. This doth not signify any particular strong Place, which he now was. But in general, all those Places where he kept himself conceal'd.

Depart, and get thee into the land of Judah. Where the Prophet would have him publicly appear; as one that confided in God, and in his own Innocence.

Then David departed, and came into the forest of Hareth. We find David was oblig'd, for a considerable Time, to remain in Forests, and other uncultivated Places. As to what we have no Account of his supporting himself, and his Men, in so frequent Incursions on the neighbourhood of Places, as to destroy and ravage their Cattle, &c. It is that he most likely that he employ'd his Men in the noble and useful Work of cultivating these barren Deserts, in order to subvert them without incensing them, and at the same Time improve his Country. This was a Work worthy of David, and what we may readily conclude would come into the Mind of so great, so prudent, and so active a Man as he was. The civit *Palm* seems to have been wrote amidst these Forests; and some other of the *Psalms* seem expressive of what David himself experienced amongst these Deserts. And here we may contemplate and admire the wonderful Ways of Providence, which works by Means to our Judgment seemingly the most contrary, and which yet directly advance its Purpose. The cruel Persecution of David by Saul, seem'd without Doubt, not only grievous to himself, but gave all good Men Concern, to see so worthy a Man thus persecuted and hunted almost to Death: But highly advantageous was this Persecution to David, at the time Time that it appear'd so grievous. To drive him from Place to Place, and from Tribe to Tribe; what was it but to exhibit him more extensively to them all? What was it but to render his Patience, his Piety, his Temperance, and his Fortitude, more conspicuous; and by that Means to open him a Way to the Throne. Thus is Providence often doing the best and kind of Things for us, when we think it not only regardless of us, but even afflicting us for

6 When Saul heard that David was discovered, and the men that were with him, now Saul abode in Gibeah under a tree in Ramah, having his spear in his hand, and all his servants were standing about him.

7 Then Saul said unto his servants that stood about him, Hear now, ye Benjamites, Will the son of Jesse give every one of you fields, and vineyards, and make you all captains of thousands, and captains of hundreds.

Give every one of you Fields and Vineyards, and make you all Captains of thousands and Captains of hundreds. This should be translated, *give you Fields, &c. Or make you Captains, &c.*

8 That all of you have conspired against me, and there is none that sheweth me that my son hath made a league with the son of Jesse, and there is none of you that is sorry for me, or sheweth unto me that my son hath stirred up my servants against me, to lie in wait, as at this day?

That all of you have conspired against me. To conceal David's Designs from him, if not to assist him in them. The Spirit of Jealousy always possesseth those who are engaged in such bloody Designs, as Saul had against David: Which all good Men abhorred.

He suspected Jonathan had made a League with David; but did not certainly know it, much less what it was: And was very much vexed, that none were solicitous enough for him, to make a Discovery of it to him.

His Jealousy even carried him so far, as to make him suspect that Jonathan not only sided with David, but had encouraged him to take up Arms; and to appear openly, as having many Friends and Partakers: For since he threw the Javelin at Jonathan, it is likely he absented himself from Court; or did not appear so frequently; or looked discontented, when he came into his Presence.

9 Then

9 ¶ And the servants of Doeg the Edomite, which were with him, saw Saul and said, I saw the Lord: just coming to Nob, to Ahimelech the son of Ahitub.

10 And he escaped of the Edomites for him: and gave him victuals, and gave him the sword of Goliath the Philistine.

[*Doeg the Edomite, and his Servants.*] Some think *Doeg* in this Chapter, to be the same as we read of in the foregoing Chapter, and *Doeg* in the *Psalms* speaks of his late Tongue. But the story is so different, as that which follows is. And *Doeg's* Words are so contrary to all reasonable Things, wrong, concealing the Truth, and having nothing of *David's* Presence, to *Ahimelech*, but insinuating as if he was in a Plot with *David* against the King. Whereas, the Proof was made to believe, that *David* was going about the King's business, and upon that Account acquitted him.

[*Doeg the Edomite, and his Servants.*] *Doeg* is here again very properly repeated, that it might be understood that no *Israelite* could be guilty of such an horrid Crime.

11 Then the king sent to call Ahimelech the priest the son of Ahitub, and all his father's house, the priests that were in Nob: and they came all of them to the king.

12 And Saul said, Hear now, thou son of Ahitub: how he answered, Here I am, my lord.

13 And Saul said unto him, Why have ye conspired against me, thou and the son of Jesse, in that thou hast given him bread, and a sword, and hast enquired of God for him, that he should rise against me, to slay me, as at this day?

14 Then Ahimelech answered the king, and said, And who am I faithful among all thy servants, as David, which is the king's son in law, and goeth at thy bidding, and is not variable in thine house?

[*Doeg the Edomite, and his Servants.*] Or rather, *Doeg* is here again very properly repeated, that it might be understood that no *Israelite* could be guilty of such an horrid Crime. The Sense of the whole is, that since *David* had been held by all to be a most loyal subject, as well as a Person of great Honour and Nobility, and was with the King, having received his Daggers, and other such like, but that *Doeg* was sent by the King, and he was upon some Business of public Concern; and do not think that *Doeg* came to advise with God, as he had done before. For this was not the first Time (as he hath done before) when he had committed the Divine Majesty to him, but he was concerned concerning the Good of the Kingdom.

15 Did I then begin to enquire of God for him? be it far from me: or doth the king impute any thing unto his servants, or to all the house of my father: for they have seen nothing of all this, less or more.

[*Doeg the Edomite, and his Servants.*] He desired that the king should not impute any thing unto him, for he had heretofore been the same Thing, without any Imputation of Guilt.

[*Doeg the Edomite, and his Servants.*] That which he was charged withal; Conspiracy against the king.

From what is here related, and from the whole Behaviour of *Doeg* in the foregoing Chapter, it appears, that though *Doeg* was a servant of God, yet he did it in such an obscure Manner, as not one of the Priests knew his true Circumstances, which was the Reason why the Answer, if he received any, was so obscure, and that he did not understand it, and therefore took the opportunity of presenting himself into the Hands of *Ahithub*.

16 And the king said, Thou shalt surely die, Ahimelech, thou, and all thy father's house.

And the king said, For what had the rest of the Priests done, to deserve such a bloody Execution?

17 ¶ And the king said unto the footmen that stood about him, Turn and slay the priests of the Lord: because their hand also is with David, and because they knew when he fled, and did not shew

it to me. But the servants of the king would not put forth their hand to fall upon the priests of the Lord.

In this undoubtedly they were praiseworthy, but had been more so, had they courageously taken the Part of these innocent Persons, and remonstrated to Saul against this Cruelty, as contrary to all the Laws of God and Man. And if their Reasons and Prayers proved ineffectual, they should have treated this Command as the Dictate of *Saul's* Melancholy, or Evil Spirit, and have given some Opportunity to that innocent Persons to escape out of his Hands, instead of standing tamely by to see them fall, contrary to all Laws Divine or Human, by the Hands of a Foreign Band, the Ministers of a Tyrant's Cruelty.

18 And the king said to Doeg, Turn thou and fall upon the priests. And Doeg the Edomite turned, and he fell upon the priests, and slew on that day fourscore and five persons that did wear a linen ephod.

[*And Doeg the Edomite turned and fell upon the Priests.*] The Country of *Doeg* is here again very properly repeated, that it might be understood that no *Israelite* could be guilty of such an horrid Crime.

[*That did wear a linen Ephod.*] i. e. Ministered unto God: But we are not to understand by the *Ephod* such a Garment as the High-Priest wore, for this is distinguished from that by the Matter of it, which was merely *Linen*. The Priests had probably all put on this Habit on Account of appearing before the King.

19 And Nob, the city of the priests, smote he with the edge of the sword, both men and women, children and sucklings, and oxen, and asses, and sheep, with the edge of the sword.

Thus did *Saul*, who some Time before, in Regard to the SINNERS the *Amalekites*, had saved of those whom he had a Divine Command to utterly destroy, now utterly extirpate those whom he had not only no Divine Command to destroy, but whom he had no just Pretence either Human or Divine, for so treating.

[*Doeg the Edomite, and his Servants.*] The *Jersey* Historian, in relating this, reflects on the Depravity of the Human Nature, which when it is in a private Station, strictly and willingly confines itself within the Bounds of Right and Justice, but when it has gained an uncontrollable Power, thinks it has a Right to trample upon all Laws, as well Divine as Human. We ought therefore to pray (as *John Milton* says) that *Kings and Rulers together with a Royal Power, may be found having a sober Mind*. Or, as *Le Clerc* observes, we ought never to put such a Power into any one's Hands, as to enable them to trample upon all Laws, and the common Rights of Mankind. Whether the *Israelites* assisted in the Execution upon the Inhabitants of *Nob* does not appear, or whether it was performed by *Doeg* the *Edomite*, and the rest of *Saul's* Hiredlings. But it was sufficiently shameful to the *Israelites*, that they did not even stand up to prevent such a cruel Massacre.

20 ¶ And one of the sons of Ahimelech the son of Ahitub, named Abiathar, escaped and fled after David.

21 And Abiathar shewed David, that Saul had slain the Lord's priests.

We have in what has been just related a remarkable Instance of God's turning the worst Devices of the Wicked to the Purposes of his Providence: For in all this was fulfilled the Word of the Lord against the House of *Eli* by the Prophet, in the *second Chapter* of this Book: and by *Samuel* when he was a Child in the *third Chapter*. For when *Eli* had grievously offended God *because his Sons made themselves vile, and he restrained them not*, God denounced his Vengeance against his Race, and declared that they should be cut off by a sudden and surprising Destruction in one Day; as may be seen in the second and third Chapters of this Book. *David*, it is likely, composed the *52d Psalm* on Occasion of this Slaughter of the Priests, and *Abiathar* fleeing to him for Protection: And the first Verse, though the rest of the *Psalm* is applied to *Doeg*, seems to speak of *Saul* himself. *Why boasteth thou thyself in Mischief, O mighty Man? The Goodness of God endureth continually.*

22 And David said unto Abiathar, I knew it that day, when Doeg the Edomite was there, that he would surely tell Saul: I have occasioned the death of all the persons of thy father's house.

23 Abide

23 Abide thou with me, fear not : for he that seeketh my life, seeketh thy life : but with me thou shalt be in safeguard.

Daniel comforts him with the Assurance, that he would take as much Care of him, as of his self.

But earth must not be in Safeguard!) For he trusted God would make good his Promise of protecting him, till he was made King of *Isreal*.

C H A P. XVIII.

1 Daziel fled enquiring of the Lord, goeth to the relief of Keilah, expected, the Philistines, 5. He is delivered, and smites the Philistines with a great slaughter. 7. Saul intendeth to take Daziel at Keilah. 12. And God informeth Daziel, upon his enquiring of him, that the inhabitants will deliver him up to Saul. 13. Daziel escapeth from Keilah, and goeth into the wilderness of Ziph. 16. Where Jonathan meeteth him, and they renew their covenant of friendship. 19. The Ziphites deliver him to Saul. 25. He is in danger of being taken at Masos, by Saul, but is delivered by Saul's being called in haste away to suppress a sudden insurrection of the Philistines.

THEN they told David, saying, Behold, the Philistines fight against Keilah, and they rob the threshing-floors.

Then they told Darius the King, The Philistines fight against Keilah, [Or, they had told Darius, &c.] For this was done before Achish came to him to tell him of the Slaughter of the Philistines, 20. to where it is said he led to Darius to Keilah. Which was a City in the Tribe of Judah, [Job. xv. 44.] Which the Philistines now besieged, being encouraged therunto, perhaps, by the News they heard that Darius was forced to the his Country.

And they of the Towns, &c.] Which were commonly with in their Cities; for the Convenience of Wind, to separate the Chaff from the Corn. See *Roth. iii. 2, 15.*

2 Therefore David enquired of the Lord, saying, Shall I go and smite these Philistines? And the Lord said unto David, Go, and smite the Philistines, and save Keilah.

And David enquired of the Lord.] Viz. By Abiathar, who, as is mentioned in the 6th Verse, had brought the sacred Ephod with him, with all Things belonging to it that were made Use of, or put on, in consulting of God.

Shall I go and smite these Philistines? And the Lord said unto David, Go, and smite the Philistines and save Keilah.] A remarkable Instance we have here of David's Love to his Country: Unto which he did not become an Enemy, when he was banished from it, and not only so, but he halted to its Assistance unsolicited. This Action of David's in going to the Relief of Keilah, is one of the most extraordinary ones recorded in History. Another Man in David's Place would have rejoiced at this Invasion, and, perhaps, encouraged it; and this both from Self Preservation and Policy: First, because he had nothing to fear for himself, whilst Saul had such an Enemy upon his Hands; and, secondly, because the Distress of his Country was the likeliest Means to bring Saul to Reason, and force him to retreat, and be reconciled to, his best Champion. But David was governed by other than these narrow Views: nor Safety nor Honour were desirable to him, purchased by the Distress of his Country, and his Friends. His Bosom beat with an eager Desire to relieve Keilah. But it was not in Adventure to be unadvisedly undertaken; and therefore he inquired of God, saying, *Shall I go and smite the Philistines?*

This seems one of those Passages of Scripture that give Evidence of their own Truth. None but a Hero could put the Question! and none but God could resolve it: *And the Lord said unto David, Go, and smite the Philistines, and save Kishleth.*

But still we find his Men thought the Undertaking too desperate, and loudly disclaimed it, saying, *Behold we be afraid here in Judah; how much more then, if we come to Keilah, against the Armies of the Philistines?*

They had more than Difficulty enough to defend themselves against *Saul*, where they were; and could it be less than Millions, to provoke more and greater Armies? Doubtless *Saul* would send Forces to beat off the *Philippines*, and then they should be sent in between two hostile Armies. And yet, notwithstanding all this, *David* undertook and achieved the Adventure; which it was impossible he should, against such Fears, and such Reasonings of his Forces, from any Motive, other than the Assurance of Divine Protection and Aid: Which fully confirms the Scripture-Account of this Matter.

3 And David's men said unto him, Behold, we be afraid here in Judah : how much more then if we

come to Keilah against the army of the Philistines?

They argued again that I had been "bought" by the
 "black-belt" white folk, and that we were not going to
 pretend to go to the Relief of *Amaz* because we had been

4 Then David enquired of the Lord, saying, Shall I go up to Keilah, for the Philistines are there? And the Lord answered him, and said, Go down to Keilah, for I will deliver the Philistines into thine hand.

Then David opened to the Lord and said, "I do this of my own satisfaction, but for thy sake."

5 So David and his men went to Keilah, and fought with the Philistines, and brought away their cattle, and smote them with a great slaughter: so David saved the inhabitants of Keilah.

He seems to have pursued the *Proterozo* to their own Country. From whence he brought their Carle.

6 And it came to pass when Abiathar the son of Ahimelech, fled to David to Keilah, *for* he came down with an ephod in his hand.

[illegible]

- ¶ And it was told Saul, that David was come to Keilah: and Saul said, God hath delivered him into mine hand; for he is shut in, by entering into a town that hath gates and bars.

And Saul said, God be with me, & I will overcome David. Strange Thought of Saul, that he should imagine God had willed to bring an innocent and virtuous Man into his Land, who was a Contemner of God, a Breaker of his Commandments, and a Trampler on all Laws, Human and Divine. But all Kings are so puffed up with Pride and Arrogance, that they look upon their most unjust and cruel Measures as right, and even have the Presumption to think that God, the Ruler of the UNIVERSE, approves of their Measures; or at least they have the Boldness to put his Name into their Service, and to boast of his being on their Side.

8 And Saul called all the people together to war, to go down to Keilah, to besiege David and his men.

He pretended, it is likely, as may be inferred from the following Verse, that he would go, and be avenged *for the Philistines*: But his inward Intention was to go against *David*.

9 ¶ And David knew that Saul secretly practised mischief against him; and he said to Abiathar the priest, Bring hither the ephod.

Which no doubt *Abathar* put on: Otherwise he could not have inquired of the LORD by it.

10 Then said David, O Lord God of Israel, thy servant hath certainly heard that Saul seeketh to come to Keilah, to destroy the city for my sake.

Then said David,] By the Mouth of *Abiathar*.

11 Will the men of Keilah deliver me up into his hand? will Saul come down as thy servant hath heard? O LORD God of Israel, I beseech thee, tell thy servant. And the LORD said, He will come down.

He will come down.] Viz. If *David* stayed there, for that is plainly understood, for as *David's* being there was the only Motive of *Saul's* coming; therefore if *David* departed, *Saul* could

have no Occasion for coming, and accordingly we find he laid aside his Design as soon as he was informed *David* was escaped.

12 Then said David, Will the men of Keilah deliver me and my men into the hand of Saul? And the Lord said, They will deliver thee up.

God saw the base and cowardly Disposition of the Hearts of the Inhabitants of *Keilah*; who though they had been so lately delivered by *David*, yet would have delivered him up, had he stayed among them, at the first Appearance of *Saul's* Army coming against them. And from this Instance, an ingenious Writer observes, we may form an Idea how the DIVINE PRESCIENCE or FOREKNOWLEDGE is consistent with the Human Free-will. The Inhabitants of *Keilah* acted freely, just as their own Hearts dictated to them; they were at Liberty to behave faithfully to *David* had he stayed among them, as well as to betray him. God did not there once pronounce that they would deliver him up to *Saul*, because they were under any absolute Necessity of doing so: But God saw *Saul's* secret Designs, and he feared the Secrets of the Heart of the *Keilahites*, and gave their Thoughts afar off. He perceived the secret Workings of their Minds, and their Tendency to Fear and Baseness. And therefore he pronounced, when *David* enquired of him, *They will deliver thee*. Any Person who could have known as much of the Secrets of the Hearts of the *Keilahites*, as God did, might have pronounced the same concerning them: But it is the Property of God only to see the Secrets of the Heart. And as this Power in him extends to every Man that cometh into the World, and as fully as it did to the *Keilahites*, we may easily conceive how God foreknows all the Changes of Events in this World from the Beginning to the End, though he leaves the Human Mind to act of itself freely; and only, by his superintending Willom, directs all Events to his gracious Purposes, and to produce Good from Evil.

13 ¶ Then David and his men, which were about six hundred, arose and departed out of Keilah, and went whithersoever they could go: and it was told Saul that David was escaped from Keilah, and he forbore to go forth.

Then David and his Men, which were about six hundred.] His Forces were increased two hundred, since the famous Victory over the *Philistines* at *Keilah*.

Whithersoever they could go.] Viz. To the first convenient Place of Safety that a Way lay open to.

14 And David abode in the wilderness in strong holds, and remained in a mountain in the wilderness of Ziph: And Saul sought him every day, but God delivered him not into his hand.

As *Saul* confidently pronounced he had when *David* entered into *Keilah*; "God hath delivered him into my Hand." And therefore the Sacred Writer, to shew the Vanity of that ill grounded Confidence, maketh Use here of the very same Expression reversed.

15 And David saw that Saul was come out to seek his life: and David was in the wilderness of Ziph in a wood.

16 ¶ And Jonathan Saul's son arose, and went to David into the wood, and strengthened his hand in God.

Jonathan did not strengthen *David* with a Supply of Money or Men, or any other Help of this Sort, but with a truer and greater Strength. He strengthened his Hand in God. That is, he comforted him with Considerations on God's Goodness and Power, and the Immutability of his Promise; that, innocent as he was, he might safely confide in the ALMIGHTY's Protection; and might rest assured that God would bring to pass that which HE had spoken, in bringing him to the Throne, notwithstanding all his present Dangers.

17 And he said unto him, Fear not: for the hand of Saul my father shall not find thee, and thou shalt be king over Israel, and I shall be next unto thee; and that also Saul my father knoweth.

And the Lord's Promise over Israel: And I shall be next unto thee.] Or, *His next Place in the Kingdom.* The first Part of this *Jonathan* might well speak, as he had the Promise of God for it,

which must stand; but the other he spoke in Human Confidence, and the Event shewed how little is to be built on that. He ought, as we ought all to do, to have spoken in the Language of St. James, *If the Lord will, I shall be next unto thee.*

And that also Saul my Father knoweth.] For he remembered what *Samuel* told him, *Ch. xv. 28.* and by his wonderful Successes, very probably thought *David* might be the Person of whom *Samuel* spake.

18 And they two made a covenant before the Lord: And David abode in the wood, and Jonathan went to his house.

We have Reason here to admire the sincere Friendship of *Jonathan*, which remained so unshaken to *David* in all Events, as well in his Adversities and Dangers, as in his Prosperity and Successes.

19 ¶ Then came up the Ziphites to Saul to Gibeath, saying, Doth not David hide himself with us in strong holds in the wood, in the hill of Hachilah, which is on the south of Jeshimon?

20 Now therefore, O king, come down according to all the desire of thy soul to come down, and our part shall be to deliver him into the king's hand.

21 And Saul said, Blessed be ye of the Lord; for ye have compassion on me.

Saul, notwithstanding all his Injustice and Cruelty to *David*, still supposes himself to be the injured Person, and his Cause the right one. Thus too often do Men let their Passions blind them, so as to persuade themselves that the most unjust Things are equitable.

22 Go, I pray you, prepare yet, and know and see his place where his haunt is, and who hath seen him there: for it is told me that he dealeth very subtilly.

Go, I pray you, prepare yet.] Or rather make yourselves more certain of this, for so it might be translated, and more agreeable to what follows.

23 See therefore and take knowledge of all the lurking-places where he hideth himself, and come ye again to me with the certainty, and I will go with you: and it shall come to pass, if he be in the land, that I will search him out throughout all the thousands of Judah.

24 And they arose, and went to Ziph before Saul: but David and his men were in the wilderness of Maon, in the plain on the south of Jeshimon.

Having heard what the *Ziphites* had undertaken, *David* disappointed their Design, by going into another Place; with which, it is likely, they were not so well acquainted. For *Maon* was a distinct Wilderness from *Ziph*: Though both in the Tribe of *Judah*.

25 Saul also and his men went to seek him; and they told David: wherefore he came down into a rock, and abode in the wilderness of Maon: and when Saul heard that, he pursued after David in the wilderness of Maon.

Saul also and his Men went to seek him.] Hearing, it is likely, by the *Ziphites*, whither he was gone.

Therefore he came down into a Rock.] Some craggy desolate Place, where he thought *Saul* would not find him.

26 And Saul went on this side of the mountain, and David and his men on that side of the mountain: and David made haste to get away for fear of Saul; for Saul and his men compassed David and his men round about to take them.

27 ¶ But there came a messenger unto Saul, saying, Haste thee, and come; for the Philistines have invaded the land.

28 Wherefore Saul returned from pursuing after David, and went against the Philistines: therefore they called that place Sela-hammah-lekoth.

That

That is, *the Rock of Drifts*. Because God, by this Interposition of the *Phylloxera*, invading the Land just at this Time, which was brought about by the *Phylloxera*, divided *Land* from *Dread*, when he was coming up close on him.

From hence we may learn how the Divine Providence is able to save at all Times, when every Circumstance seems to be against us, and all contributing to our Destruction. Nothing could be more distressful, nothing more helples, than the Situation of *David*, at this Time, he was surrounded on all Sides, and there seemed no Way left for escape; but he addressed himself in Prayer to the Almighty for Deliverance, and God soon showed him, that he can deliver at all Times. *David* composed the 54th *Psalms*, upon this Occasion, from whence we may understand his Distress and great Deliverance. The three first Verses of this *Psalms* are a Petition for Deliverance from his Enemies then in full Pursuit of him; wherein he complains of the Injustice of thus seeking his Life, so that he calls them *Strangers*, that is, *Heathens*, and *Aliens* from the Covenant of God; and *Tyrants*, which have not God before their Eyes. The fourth Verse begins, upon seeing his Enemies stop in their Pursuit of him, in full Assurance that God had heard his Prayer, and interposed on his Behalf: *Behold God is my Helper*, and concluding in the seventh Verse, with a grateful Acknowledgement that God had snatched him out of every Streight.

29 ¶ And David went up from thence, and dwelt in strong holds at En-gedi.

C H A P. XXIV.

1 David happening on Saul in a cave at Engedi, privately cutteth off
the part of Saul's robe, but spareth his life. 2 David becometh a
prophet to Saul himself, for he saith, 16 He will be an avenger
David's righteousness, and on such he will be revenged, in seeking his
life. 20 He speaketh an oracle of him, that he shall not cut off his
seed when he cometh to be king.

AND it came to pass when Saul was returned from following the Philistines, that it was told him, saying, Behold, David is in the wilderness of En-gedi.

2 Then Saul took three thousand chosen men out of all Israel, and went to seek David and his men upon the rocks of the wild goats.

In craggy and bushy Places, where none but wild Goats lived ; but he imagined *David* might there skulk : And theretore resolved to be at the Pains of searching for him there.

3 And he came to the sheep-cotes by the way, where *was* a cave, and Saul went in to cover his feet : and David and his men remained in the sides of the cave.

And he came to the Sheep-Cotes by the Way, where was a Cave.] This Cave being near the Highway, and in the most frequented Place of the Wilderners, viz. near the Sheep-Cotes, where it is probable the Shepherds and Herdsmen resorted to feed and milk their Flocks, it is likely *David* made Choice of it, as being a Place most unlikely to be suspected. Or perhaps he was pressed so near by *Saul*, that he had no other Way of escaping. That his Distress and Danger was very great, may be gathered from the 57th and 142d *Psalms*, which *David* compos'd in Commemoration of his Deliverance.

And Saul went in to cover his Feet.] To lie down to take some Rest, being probably weary with his long Pursuit.

And David and his Men remained in the Sides of the Cave.] The Cave being it is likely very large, and they at the farther End, they might see Saul by the Light of the Entrance without his seeing them, and whisper together what follows without being heard.

4 And the men of David said unto him, Behold, the day of which the LORD said unto thee, Behold, I will deliver thine enemy into thine hand, that thou mayest do to him as it shall seem good unto thee. Then David arose, and cut off the skirt of Saul's robe privily.

We do not read any where that God made a Promise to deliver *Saul* into *David's* Hand: But so they interpreted what *Samuel* had said, that God would take the Kingdom from *Saul* and give it to *David*. And they having a Desire to return to their own Habitations, and likewise to have Preferment under *David*, desired him to make Use of the Opportunity which now presented itself of destroying his Enemy, and advancing himself.

Then Dagobert arose, and cut off the Sleeve of Sir John's Robe, saying, Which he might easily do as he was sitting.

And it came to pass afterward, that David's heart smote him, because he had cut on Saul's head.

That *Deer's* Intervention in cutting off *Speltz's* *Stilwell* is not an appropriate use of the 11th Article, to put a permanent ban on *Stilwell's* cutting off *Deer's* *Deer's* can be held up as a wrong use, which is the case, yet no amount had been made, and the *Deer's* *Stilwell* is not to be held up by it, and with the *Deer's* *Stilwell* is not to be held up by it, and now the *Deer's* *Stilwell* is not to be held up by it, and now the *Deer's* *Stilwell* is not to be held up by it, and now the *Deer's* *Stilwell* is not to be held up by it.

6. And he said unto his men, The Lord hath forbidden, that I should do this thing unto my brother the Lord's anointed, to touch with mine hand against him, seeing he is the anointed of the Lord.

And he said unto the High Priest, When he returned unto them, and they again persecuted him to kill him.

Under May 19, 1906, *Dawson* stated that he was not, and that he was bound to be, a paid up member.

The Lord's Anointed Whom God hath appointed to be King
as long as he lives.

7 So David layed his servants with th' f' words,
and fulfired them not to rife around Saul: but Saul
rose up out of the cave, and went on his way.

8 David also arose afterwards, and went out of the cave, and cried after Saul, saying, My Lord the king. And when Saul looked behind him, David bowed with his face to the earth, and bowed himself.

A short rest of the Case, and, and after such saying, My Lord the King! A bold Attempt to adventure to condemn the Prisoner of such an engaged Enemy. But his Innocence and Constancy in God emboldened him, especially having so strong an Evidence of his Integrity.

9. ¶ *And he said to Saul, Wherefore hearest thou men's words, saying, Behold, David seeketh thy hurt?*

10 Behold, this day thine eyes have seen, how that the LORD had delivered thee to day into mine hand in the cave : and *some* bade *me* kill thee, but *mine* eye spared thee, and I said, I will not put forth mine hand against my lord ; for he *is* the LORD's anointed.

But mine Eye spared thee 1. A Phrase signifying the taking Pity and Compassion upon those whom we have in our Power to hurt.

11 Moreover, my father, see, yea, see the skirt of thy robe in my hand : for in that I cut off the skirt of thy robe, and killed thee not, know thou and see, that *there is* neither evil nor transgression in mine hand, and I have not sinned against thee ; yet thou huntest my soul to take it.

Moreover my Father.] Viz. By the Marriage of his Daughter.

12 The LORD judge between me and thee, and the LORD avenge me of thee: but mine hand shall not be upon thee.

The LORD judge between me and thee; and the LORD avenge me of thee.) If he still persisted to persecute him. But he doth not, by these Words, *avenge me of thee*, pray God to punish him for the Injuries he had done him; but only to vindicate and deliver him from his violent and unjust Persecution.

But my Hand shall not be upon thee.] He was resolved not to avenge himself: But leave it to God to do him Right.

13 As saith the proverb of the ancients, Wickedness proceedeth from the wicked: but mine hand shall not be upon thee.

Men may be known by their Actions. And this is, as if *David* had said, were I so bad as I am represented, I should now have shewn it.

14 After whom is the king of Israel come out? after whom wilt thou pursue? after a dead dog, after a flea.

David here employs every persuasive Art to move *Saul*. He pretends himself as contemptible as it was possible, that he might convince *Saul* it was not for his Honour to take so much pains to kill him, if he could.

15 The Lord therefore be judge, and judge between me and thee, and see, and plead my cause, and deliver me out of thine hand.

David thought he could not repeat this too often, that as his Cause, he was resolved hereafter to leave it to God to judge which of them was in the Right; and not avenge himself.

16 ¶ And it came to pass when David had made an end of speaking these words unto Saul, that Saul said, Is this thy voice, my son David? And Saul hit up his voice and wept.

Is this thy voice, my Son David? Tho' he stood at such a Distance, it is likely he could not know him by his Face; yet he yet well knew his Voice.

Is this thy voice, my Son, and wept His Heart being mollified at present, by this unexampled Kindness of *David* in sparing his Life, when he could have taken it away.

17 And he said to David, Thou art more righteous than I: for thou hast rewarded me good, whereas I have rewarded thee evil.

18 And thou hast shewed this day how that thou hast dealt well with me: forasmuch as when the Lord had delivered me into thine hand, thou killedst me not.

19 For if a man find his enemy, will he let him go well away? wherefore the Lord reward thee good, for that thou hast done unto me this day.

For if a Man find his Enemy, will he let him go well away? i. e. He will certainly destroy him to save himself. The Behaviour of *David* therefore shewed he had no Enmity to *Saul*.

20 And now behold, I know well that thou shalt surely be king, and that the kingdom of Israel shall be established in thine hand.

The wonderful Providences of God over *David*, and *David's* no less wonderful Virtue, at last convinced *Saul* that God designed him to be the King of His People, and that none could hinder his Establishment.

21 Swear now therefore unto me by the Lord, that thou wilt not cut off my seed after me, and that thou wilt not destroy my name out of my fathers house.

As it was usual for Kings to do in those Days, they generally destroying the Family of those unto whose Thrones they were advanced.

22 And David sware unto Saul: and Saul went home; but David and his men gat them up unto the hold.

For he durst not stay in such an open Place as he now was in; knowing *Saul's* Inconstancy of Temper. It is indeed dangerous to trust a reconciled Enemy: And the Son of *Sirach* adviseth, *Eccles. xii. 10, 11. Never trust thine Enemy: Though he humble himself, yet take good Heed, and beware of him.*

There is something so noble and generous in *David's* whole Behaviour as related in this Chapter, that it is above all Encomium. We cannot say any Thing in Commendation of it, but what the Religion itself goes beyond.

C H A P. XXV.

1 Samuel died. 2 David taketh himself to the wilderness of Paran. 3 He goeth to Nabal to ask some provisions. 15 But is contemptuously and churlishly refused. 17 David in anger resolveth to destroy him and all his house. 18 But is pacified by the prudence and

wisdom of Abigail. 38 Nabal die. 39 David taketh Abigail to wife, together with all her. 44 Michael being born given by Saul to Philistia.

AND Samuel died, and all the Israelites were gathered together, and lamented him, and buried him in his house at Ramah. And David arose and went down to the wilderness of Paran.

And Samuel died. According to the best Chronologers, he governed *Israel* after the Death of *Eli* fifteen Years or upwards, and lived about forty Years after, in the Reign of *Saul*, and then died.

And all the Israelites were gathered together, and lamented him. Such was his Virtue, and such was the Love the People bore to him, that the whole Nation bewailed his Loss. And it is no Wonder, that so righteous a Ruler, and so just a Judge, should be uncommonly and universally lamented; especially when the Wisdom and Equity of his Government, compared with *Saul's* Tyranny and Extravagance, made his Memory more dear, and his Loss more regretted.

He was now attended by all *Israel* to his Grave; and his Remains were, many Centuries after, removed, with incredible Pomp, and almost one continued Train of Attendants, from *Ramah* to *Constantinople*, by the Emperor *Arcadius*, A. D. 401. How singular was the Character and the Felicity of *Samuel*!

Devoted to God from the Womb, and worthy to be so! Early dedicated to the Divinity, and hallowed by his Influence!

The Service of his God made the early Business of his Life; not ever interrupted by any Thing, but the Service of his Country.

The Scriptures always give Delight to an attentive Reader, but the Pleasure of perusing them is always heightened, when they demonstrate their own veracity.

No Man, in his Senses, in the Vigour of Life, and in the Age of Ambition and Avarice, forced by no Danger, urged by no Guilt, and pressed by no Infirmary of Mind or Body, ever yet, voluntarily, and of his own Choice, resigned the Supreme Power, secluded his Sons from the Succession, and elected two Strangers to it, in succession, neither of whom he had ever seen before.

Now *Samuel* did all this; and therefore, when the Scriptures assure us, he did it by the Divine Command, we cannot help believing them. The Narration carries its own irresistible Evidence along with it. His Sons were indeed complained of, and deserved to be shut out from the Succession. But their actual Seclusion was only (as far as appears) in Consequence of *Saul's* Divine Designation to the Throne. Further if it be objected, that the People desired a King in *Samuel's* Stead, it is granted. But yet his Resignation was not in Compliance with their Desire, but the Divine Command. He was the Deputy of God, and would and could only resign at his Instance, and, when God commanded, he readily obeyed.

Happy *Samuel*! exalted to Supreme Power, without Ambition, exerting it without Oppression or Avarice, and resigning it without Reluctance!

Retiring (rare Felicity!) with undiminished Dignity, or, to speak more justly, with added Honour, from the concurrent and universal Testimony of his Country to his Equity and Incorruption! Oh, would Princes so use their Power, or so resign it!

Illustrious in the Splendor of a Throne, and yet more so in the Shade of a Cell; so far from envying his Successor to the Supreme Power, that he pitied and he prayed for him. He had raised him by the Divine Favour, but could not restore him.

It were hard to determine which was happiest, *Samuel's* Life, or his Death. He lived to the noblest Purposes, the Glory of God, and the Good of his Country; and he died full of Years and Honours, universally lamented and desired.

Such was *Samuel*! Such always were, and such always will be, in a good Measure, all those whose Beginnings are laid in true Religion, whose Duty is their Delight, and their God their Glory.

And buried him in his House at Ramah. Where, it is likely, there was a Place, in which his Family was interred, in some Part of his Garden: For they had then no publick Places of Interment.

2 And there was a man in Maon, whose possessions were in Carmel, and the man was very great, and he had three thousand sheep, and a thousand goats: and he was shearing his sheep in Carmel.

3 Now the name of the man was Nabal, and the name of his wife, Abigail: and she was a woman of good understanding, and of a beautiful countenance; but the man was churlish and evil in his doings, and he was of the house of Caleb.

Nabal by this Character seems to have been uncharitable, and oppressive in his Dealings.

4 ¶ And

4 ¶ And David heard in the wilderness, that Nabal did shear his sheep.

5 And David sent out ten young men, and David said unto the young men, Get you up to Carmel, and go to Nabal, and greet him in my name.

6 And thus shall ye say to him that liveth in prosperity, Peace be both to thee, and peace be to thine house, and peace be unto all that thou hast.

And thus shall ye say to him that liveth in Prosperity.] In the Hebrew the Words are only, to him that liveth. But the Word Life in Scripture signifies Happiness, as Death signifies Misery.

7 And now I have heard that thou hast shearers: now thy shepherds which were with us, we hurt them not, neither was there ought missing unto them, all the while they were in Carmel.

He represents the good Demeanour of those who belonged to him, while they were in his Neighbourhood. And suggests, that he would not have had so many Sheep to shear, if his Men had been like others, in their Condition. But tho' they were Soldiers, and in great Necessity, they never took any Thing from him.

8 Ask thy young men, and they will shew thee: wherefore let the young men find favour in thine eyes: for we come in a good day: give, I pray thee, whatsoever cometh to thine hand, unto thy servants, and to thy son David.

Most obliging Words, and full of Respect. Mixed with strong Arguments; from their harmless and friendly living in his Neighbourhood; and from the present Festival which Nabal kept, when Men's Hearts used to be open and bountiful. And they did not desire Delicates, but any Thing that was at Hand, which he could spare.

9 And when David's young men came, they spake to Nabal according to all those words in the name of David, and ceased.

10 ¶ And Nabal answered David's servants, and said, Who is David? and who is the son of Jesse? there be many servants now a days that break away every man from his master.

He reproaches them all as a Company of Fugitives and Vagabonds; and taxes David as it were with Infidelity to his Master Saul. A most rude and brutish Answer to such a civil Message and humble Request.

11 Shall I then take my bread and my water, and my flesh that I have killed for my shearers, and give it unto men, whom I know not whence they be?

12 So David's young men turned their way, and went again, and came and told him all those sayings.

13 And David said unto his men, Gird you on every man his sword. And they girded on every man his sword, and David also girded on his sword: and there went up after David about four hundred men, and two hundred abode by the stuff.

14 ¶ But one of the young men told Abigail Nabal's wife, saying, Behold, David sent messengers out of the wilderness to salute our master; and he railed on them.

But one of the young Men.] Of those belonging to Nabal.

Who can chuse but admire the Wisdom and Fidelity of this Shepherd? who admonished his Mistress of the Danger her Family was in; as he rationally concluded from the rude Abuse that had been put upon David; whose Merits he honestly set forth before her.

15 But the men were very good unto us, and we were not hurt, neither missed we any thing as long as we were conversant with them, when we were in the fields.

16 They were a wall unto us both by night and day, all the while we were with them keeping the sheep.

This Servant said more than David's Men had said of themselves: That they not only did them no Hurt, but were a Guard and Defence to them against Robbers, and against wild Beasts.

17 Now therefore know and consider what thou wilt do: for evil is determined against our master, and against all his household: for he is just a son of Belial, that a man cannot speak to him.

Nabal must certainly have been a most churlish brutish Man to extort this Character of him from his own Servants.

18 ¶ Then Abigail made haste, and took two hundred loaves, and two bottles of wine, and five sheep ready dressed, and five measures of parched corn, and an hundred clusters of raisins, and two hundred cakes of figs, and laid them on asses.

This shews he was a great Man, who had such Plenty of Provisions in his House.

19 And she said unto her servants, Go on before me, behold, I come after you: but she told not her husband Nabal.

And said unto her Servants, Go on before me, behold I come after you.] They carried the Present; that David beholding it, might be a little mitigated before she came to him.

20 And it was so, as she rode on the ass, that she came down by the covert of the hill, and behold, David and his men came down against her, and she met them.

21 Now David had said, Surely in vain have I kept all that this fellow hath in the wilderness, so that nothing was missed of all that pertained unto him: and he hath requited me evil for good.

Though David justly thought he had no Right to take any of the Flock of Nabal by Way of Plunder; yet when he and his Men had taken the Trouble of defending them for some Time from all Damage which perhaps they otherwise could not have entirely escaped; he concluded, and with much Reason, that he and his Men when reduced to Necessity, had a Right to receive something by Way of Gratuity from Nabal for the Service they had done him.

22 So and more also do God unto the enemies of David, if I leave of all that pertain to him by the morning light, any that pisseth against the wall.)

So and more also, do God unto the Enemies of David.] The Meaning of this seems to be that David wishes that God might bless his Enemies, and pour Evil upon himself if he did not destroy Nabal and his Family before the Morning. Cruel and abominable Resolution to call God to witness to! Here we have a flagrant Instance how necessary our Saviour's Advice is, To watch against Temptation. David's Wrath, tho' undoubtedly justly moved, here carried him to a Pitch, that if executed would have filled him with Remorse, Sorrow, and Shame; as it could no Ways be reconciled to the Laws of that God who was his Helper and Defender, and the Lifter up of his Head. In which Laws too he was so well instructed, and therefore ought to have let those have ruled him, and not his furious Rantment. Had he attended to these, he would have found that he had no Right to destroy Nabal, because he was ungrateful and abusive, much less to destroy the Innocent with the Guilty, and to cut off a whole Family for the Fault of one Man. Thus do we fatally err when we leave the Counsels of God, either of Reason or Revelation, and hearken to the Dictates of our Passions. The same unbiaised Reason that kept David from taking any Thing from Nabal's Flock, when they were in the Wilderness, would have told him it was unlawful for him now to destroy Nabal and his Family because he had refused his Request; but it was his Passions spoke to him now, and by their tumultuous Violence drowned the still soft Voice of Reason and Religion. That this was truly the Case, appears plainly from that high Satisfaction and Pleasure which David expresseth in the 32d Verse, &c. when Abigail by her Prudence had prevented him from executing his Purpose. If such a Man then as David fell into so great a Sin, (for Abigail's Prudence only prevented it) by hearkening to the Dictates of Passion, how careful ought we to be never to hearken to them, but to stop our Ears, charm them to our seeming never so wisely; and to conclude that Poison is in them how-

ever fair they ſeem, and that they will certainly lead us wrong, whatever ſtrong Pretences they may make to be followed. It muſt be allowed that *David* had in this Caſe every Thing that could provoke a Man to ſo cruel a Revenge, and make it appear almoſt reaſonable. He was not only reſuſed a reaſonable Supply of Proviſions from a very rich Man who abounded, when he and his Companions were in Likelihood of periſhing for Want, or at leaſt in extreme Diſtreſs; but he was treated with the moſt intolerant and contemptuous Language from a Perſon whom he had rendered great Services to; but ſtill *David's* own Acknowledgment, 2 Sam. 22, 35, makes it plain how little he would have thought himſelf juſtified in the Execution of his cruel Reſolution when his Paſſions had ſubſided, and left an Entrance to the Voice of Reaſon and Religion into his Heart.

As he ſayeth againſt the Wall.] Or rather *watereth againſt the Wall.* This is an Expreſſion ſignifying an entire Deſtruction.

23 And when Abigail ſaw David, ſhe haſted, and lighted off the aſs, and fell before David on her face, and bowed herſelf to the ground,

24 And fell at his feet, and ſaid, Upon me, my lord, upon me let this iniquity be, and let thine handmaid, I pray thee, ſpeak in thine audience, and hear the words of thine handmaid.

And fell at his Feet, and ſaid, Upon me, my Lord, upon me let this Iniquity be.] She applies herſelf to him, in a Speech full of Prudence; begging, like an affectionate Wife, that ſhe might ſuffer, not her Husband.

25 Let not my lord, I pray thee, regard this man of Belial, even Nabal: for as his name is, ſo is he; Nabal is his name, and folly is with him: but I thine handmaid ſaw not the young men of my lord, whom thou didſt ſend.

She repreſents him as a Man that offended out of Folly rather than Malice; which might a little excuſe his Rudeneſs. *Nabal* in the Hebrew ſignifying a Fool, tho' not one by Nature, but rather thro' Pride and Insolence.

26 Now therefore, my lord, as the LORD liveth, and as thy ſoul liveth, ſeeing the LORD hath withholden thee from coming to ſhed blood, and from avenging thyſelf with thine own hand: now let thine enemies, and they that ſeek evil to my lord, be as Nabal.

Nothing could poſſibly have been ſpoken to *David* with more Effect to turn away his Wrath, than thus to inſinuate ſuch an Opinion of his Goodneſs and Clemency, as already to conclude ſhe had diverted him from his Purpoſe; or rather, that God had interpoſed by his good Providence, to hinder him from ſhedding Blood. Beſides, ſhe here prudently contrived to bring *David* under a ſacred Obligation to ſave her Husband and Family. For it was eſteemed that he who was adjured in the Name of God to do any Thing that was lawful, was obliged to pay Regard thereto, as it would otherwiſe be ſhewing a Contempt and Diſregard to God in whoſe Name it was requested.

Now let thine Enemies, and they that ſeek Evil to my Lord, be as Nabal.] That is, may thou have no worſe Enemy than he. Or, may thy Enemies have no more Power to hurt thee than *Nabal* hath. This is another Argument to perſuade him to Mercy, that *Nabal* was ſo inconfiderable, that as he would do him no Good, ſo he could do him no Evil.

27 And now this bleſſing which thine handmaid hath brought unto my lord, let it even be given unto the young men that follow my lord.

And now this Bleſſing.] That is, THIS Preſent or Gift. The ſame Phraſe uſed in Ch. xxx. 26. 2 Kings v. 15.

Let it even be given unto the young Men that follow my Lord.] She ſpeaks ſo humbly of the noble Preſent ſhe had brought, as if it was unworthy of *David's* own Acceptance.

28 I pray thee, forgive the treſpaſs of thine handmaid: for the LORD will certainly make my lord a ſure houſe: becauſe my lord fighteth the battels of the LORD, and evil hath not been found in thee all thy days.

I pray thee forgive the Treſpaſs of thine Handmaid.] She ſtill ſpeaks as if ſhe only had been the Offender.

For the LORD will certainly make my Lord a ſure Houſe] She delicately inſinuates that he ſhould be good to her, as God would certainly be to him.

Becauſe my Lord fighteth the Battels of the LORD; and Evil hath not been found in thee all thy Days] She puts him in Mind of all his Heroical Acts againſt the *Philiftines*, and other Enemies of his Country; and that hitherto he had been blameleſs, and done no Hurt to the *Iſraelites*. And therefore hoped he would do none to her, and her Family.

29 Yet a man is riſen to purſue thee, and to ſeek thy ſoul: but the ſoul of my lord ſhall be bound in the bundle of life with the LORD thy God; and the ſouls of thine enemies, them ſhall he ſling out, as out of the middle of a ſling.

Yet a Man is riſen to purſue thee, and to ſeek thy Soul.] *Saul* ſhe means, who reſtleſſly endeavoured to take away his Life.

But the Soul of my Lord ſhall be bound in the Bundle of Life, with the LORD thy God.] That is, God will preſerve thy Life; for no more is meant by the Word *Soul* here. It is a metaphorical Expreſſion, becauſe thoſe Things which we would not have loſt, nor ſcattered about, we are wont to bind up in Bundles.

And the Souls of thine Enemies, them ſhall he ſling out, as out of the Middle of a Sling.] As we bind up Things, to preſerve them from being thrown about and loſt: So we put Things into a Sling, that they may be caſt out of ſight, or a great Way from us.

30 And it ſhall come to paſs when the LORD ſhall have done to my lord according to all the good that he hath ſpoken concerning thee, and ſhall have appointed thee ruler over Iſrael;

31 That this ſhall be no grief unto thee, nor offence of heart unto my lord, either that thou haſt ſhed blood cauſeleſs, or that my lord hath avenged himſelf: but when the LORD ſhall have dealt well with my lord, then remember thine handmaid.

She reſerves the moſt Divine Argument to the laſt; that he would have a clear and quiet Conſcience, and not be diſturbed with a Remembrance that he had ſhed the Blood of the Innocent, or otherwiſe avenged himſelf, which was what belonged unto God only:

But when the LORD ſhall have dealt well with my Lord, then remember thine Handmaid.] Or, *Thou wilt remember thine Handmaid.* Reſlect with Pleaſure on her having prevented him from ſhedding Blood.

The SCRIPTURES are not only able to make us wiſe unto Salvation, but to inſtruct us in every Matter of PRUDENCE and WISDOM. What a fine and inſtructive Example have we here in *Abigail*, of acting with Prudence and Spirit in the moſt dangerous Conjunctions, inſtead of ſetting down in an uſeleſs Deſpair. And of ſoftening, by a wiſe Submission, the moſt outrageous Anger. *Soft Words turn aſide Wrath.* Good for us would it be, many Times, would we prudently, like *Abigail*, make Uſe of them. The Energy, and Addreſs of *Abigail's* Behaviour and Speech, are ſuch, that we may conſider the Whole as a Maſter-piece of GOOD SENSE and PRUDENCE. Her Speech cannot be illuſtrated by Words, in any adequate Degree, but every one who reads it muſt feel it.

32 ¶ And David ſaid to Abigail, Bleſſed be the LORD God of Iſrael, which ſent thee this day to meet me:

He was ſo moved with this pathetical and reaſonable Speech, that in the firſt Place, he acknowledges the good Providence of God, which directed her to come ſo ſeaſonably to prevent the Effects of his Anger.

David had too good an Heart, and was too well acquainted with the DIVINE LAWS, to think that his raſh Oath obliged him to commit ſuch a Piece of Wickedneſs, as what he had ſworn. And heſitated not to conclude, that God would be better pleaſed by his imploring Pardon for his raſh Oath, and not fulfilling it, than by the moſt punctual Execution of it. For no Oath obliges a Man to do a wicked Thing; and, in ſuch Caſes, to keep one's Word is a Crime. For whatever God has forbidden, he has likewiſe forbidden Men to ſwear to do, and therefore they can only offend him by keeping the Oath. In a Word, the Oath of *David*, was the Reſolution of Human Nature unreſtrained, too much provoked, and urged by Neceſſity and Self-Preſervation. The Change, and the Thankſgiving upon being averted from Evil, are the Sentiments of an HERO, and a Mind improved and corrected by RELIGION.

33 And bleſſed be thy advice, and bleſſed be thou, which has kept me this day from coming to ſhed blood,

blood, and from avenging myself with mine own hand.

34 For in very deed, as the LORD God of Israel liveth, which hath kept me back from hurting thee, except thou hadst halted and come to meet me, surely there had not been left unto Nabal, by the morning light, any that pisseth against the wall.

35 So David received of her hand that which she had brought him, and said unto her, Go up in peace to thine house; for, I have hearkened to thy voice, and have accepted thy person.

Or, as it is the Hebrew, LIFTED UP THY FACE.

36 ¶ And Abigail came to Nabal; and behold, he held a feast in his house, like the feast of a king; and Nabal's heart was merry within him, for he was very drunken: wherefore she told him nothing, less or more, until the morning light.

37 But it came to pass in the morning, when the wine was gone out of Nabal, and his wife had told him these things, that his heart died within him, and he became as a stone.

He fainted away, and was as cold as a Stone; out of Dread of the Danger, which he imagined still hung over him.

38 And it came to pass about ten days after, that the LORD smote Nabal, that he died.

It seems as if he lay so long dispirited; and then God put an End to his Life, either by some Disease, or by a sudden Stroke.

39 ¶ And when David heard that Nabal was dead, he said, Blessed be the LORD that hath pleaded the cause of my reproach from the hand of Nabal, and hath kept his servant from evil: for the LORD hath returned the wickedness of Nabal upon his own head. And David sent and communed with Abigail, to take her to him to wife.

David did not rejoice merely in his Death, but in the Justice of God: Who shewed him, that if Men would have Patience they should have Right done them; so that they need not go about to avenge themselves. How fine a Lesson is this to us, to remit Injuries, to refer our unjust Sufferings to God, to quell the Spirit of Revenge in us, and to recede from rash and wicked Resolutions, though backed even by Oaths.

And David sent and communed with Abigail, to take her to him to Wife.] After the Time of her mourning for Nabal was over.

40 And when the servants of David were come to Abigail to Carmel, they spake unto her, saying, David sent us unto thee, to take thee to him to wife.

No Doubt they delivered this in many more Words, signifying the great Esteem and Affection which David had for her. But this is the Substance of what they were sent for, and this was probably a second Message after the Marriage had been agreed on: These being only sent to conduct her to David.

41 And she arose, and bowed herself on her face to the earth, and said, Behold, let thine handmaid be a servant to wash the feet of the servants of my lord.

And she arose, and bowed herself on her Face to the Earth,] In Reverence to the Name of David; whom the highly honoured, as a Man of an Heroick Spirit; and who she was fully persuaded should be King of Israel, ver. 30.

42 And Abigail hastened, and arose, and rode upon an ass, with five damsels of her's that went after her; and she went after the messengers of David, and became his wife.

43 David also took Ahinoam of Jezreel, and they were also both of them his wives.

In this David followed the corrupt Custom of those Days, wherein they had perverted the original Law of God given to the

first Pair. It is generally thought, that Abigail was his Wife before he married Abigail.

44 ¶ But Saul had given Michal his daughter David's wife, to Phalti the son of Laith, which was of Gallim.

Here is the Reason why David took another Wife; because Saul had deprived him of his former. But it was no good Reason for taking two, which was more than he had before.

C H A P. XXVI.

1 Saul is informed by the Ziphites of David's being at Hachilah. 2 Where Saul cometh to find him. 3 David with Abigail cometh in to the camp secretly by night. 4 Abigail is for killing Saul, but David restraineth her, and only taketh away Saul's spear and cruse of water. 5 David shewing these at a distance, expostulates with Saul; 21 who acknowledgeth his sin in seeking David's life.

AND the Ziphites came unto Saul to Gibeah, saying, Doth not David hide himself in the hill of Hachilah which is before Jeshimon?

2 Then Saul arose, and went down to the wilderness of Ziph, having three thousand chosen men of Israel with him, to seek David in the wilderness of Ziph.

The Inconstancy, Falseness, and implacable Rage of Saul are inconceivable. Who having before been obliged to David for his Life, and acknowledged his Error, and made David swear he would be good to his Posterity, yet now openly declared himself again to be his Enemy, and sought to kill him. But it is very likely, that a considerable Time had passed between the Affair in the Cave at Engain, where Saul was reconciled, and this Time.

3 And Saul pitched in the hill of Hachilah, which is before Jeshimon by the way: but David abode in the wilderness, and he saw that Saul came after him into the wilderness.

4 David therefore sent out spies, and understood that Saul was come in very deed.

5 ¶ And David arose, and came to the place where Saul had pitched: and David beheld the place where Saul lay, and Abner the son of Ner, the captain of his host: and Saul lay in the trench, and the people pitched round about him.

And David arose, and came to the Place where Saul had pitched.] Within Sight of it; where he might observe how they lay.

And Saul lay in the Trench.] Or, in his Chariot; or rather, within the Circle of the Chariots and Carriages, that he might be safe from any sudden Attack.

6 Then answered David and said to Ahimelech the Hittite, and to Abishai the son of Zeruiah brother to Joab, saying, Who will go down with me to Saul to the camp? And Abishai said, I will go down with thee.

Then answered David and said to Ahimelech the Hittite.] A valiant Man of that Nation, who was a Proselyte to the Jewish Religion: And not only followed David, but was always near to his Person.

Either Ahimelech declined it, as too hazardous an Enterprize: Or Abishai, being a forward young Man, offered himself, while the other stood deliberating.

7 So David and Abishai came to the people by night, and behold, Saul lay sleeping within the trench, and his spear stuck in the ground at his bolster: but Abner and the people lay round about him.

So David and Abishai came to the People by Night.] A bold Attempt for two Men to come into the midst of an Army of three thousand chosen Men.

8 Then said Abishai to David, God hath delivered thine enemy into thine hand this day: now therefore

therefore let me smite him, I pray thee, with the spear, even to the earth at once, and I will not smite him the second time.

Tho' *David* would not kill him himself, when he had the like Opportunity, (*Ch. xxiv. 4*) yet *Abner* thought he might give him Leave to do it; And he undertook to stick him to the Ground at one Thrust, so that he should make no Noise by crying out.

9 And *David* said to *Abishai*, Destroy him not: for who can stretch forth his hand against the LORD's anointed, and be guiltless?

Being made King by God's special Appointment, he looked upon it as a high Crime to do him any Hurt.

10 *David* said furthermore, As the LORD liveth, the LORD shall smite him, or his day shall come to die, or he shall descend into battel, and perish.

David leaves it to the good Pleasure and Sovereign Will of God, to put an End to *Saul's* Life when he saw best; either by a sudden Stroke, or in the Course of Nature, or letting him fall in Battel.

11 The LORD forbid that I should stretch forth mine hand against the LORD's anointed: but I pray thee, take thou now the spear that is at his bolster, and the cruse of water, and let us go.

But I pray thee, take thou now the Spear that is at his Bolster.] As a Warning what they could have done.

And the cruse of Water, and let us go.] This was set there either for *Saul* to drink if he was thirsty, or to wash himself, which was prescribed by the Law, for many accidental Pollution.

12 So *David* took the spear and the cruse of water from *Saul's* bolster, and they gat them away, and no man saw it, nor knew it, neither awaked: for they were all asleep, because a deep sleep from the LORD was fallen upon them.

13 ¶ Then *David* went over to the other side, and stood on the top of an hill afar off, (a great space being between them)

The Meaning of this Verse seems to be, that *David* stood on such a Rock, or Precipice, that there was no coming to him but by taking a great Circuit round. So that it might be said, in Respect of *Saul's* coming to him, that he stood afar off, and that there was a great Distance between them, and yet he might be near enough to have his Voice heard.

14 And *David* cried to the people, and to *Abner* the son of *Ner*, saying, Answerest thou not, *Abner*? Then *Abner* answered and said, Who art thou that criest to the king?

Or, disturbest his Repose.

15 And *David* said to *Abner*, Art not thou a valiant man? and who is like to thee in Israel? wherefore then hast thou not kept thy lord the king? for there came one of the people in to destroy the king thy lord.

Wherefore then hast thou not kept thy Lord the King?] Observed better military Discipline, for the Preservation of Saul's Person.

For there came one of the People in to destroy the King thy Lord.] Came into the Camp, and had a very fair Opportunity.

16 The thing is not good that thou hast done: as the LORD liveth, ye are worthy to die, because ye have not kept your master the LORD's anointed: and now see where the king's spear is, and the cruse of water, that was at his bolster.

Ye are worthy to die, because ye have not kept your Master the LORD's Anointed.] Guarded him better from any Danger. It is probable they despised *David's* small Forces, which made them to neglect.

17 And *Saul* knew *David's* voice, and said, Is this thy voice, my son *David*? And *David* said, It is my voice, my lord, O king.

He humbly acknowledgeth his Authority, and the Allegiance he owed him, though he had done him so many Injuries.

18 And he said, Wherefore doth my lord thus pursue after his servant? for what have I done? or what evil is in mine hand?

19 Now therefore, I pray thee, let my lord the king hear the words of his servant: If the LORD have stirred thee up against me, let him accept an offering: but if they be the children of men, cursed be they before the LORD; for they have driven me out this day from abiding in the inheritance of the LORD, saying, Go serve other gods.

If the Lord have stirred thee up against me, let him accept an Offering.] The Meaning of this, according to our Rendering, seems very obscure; but some other Translations render it, 'Let him accept thy Offering.' Or, 'He would accept thy Offering.' The Meaning seems to be, that *David* either professes that he was willing to fall into *Saul's* Hands, and die, if it was the LORD's Will: Or else his Arguing is, that if the LORD had indeed stirred up *Saul* against him, he would have accepted his Offering; that is, have heard his Desire, or Prayer, and have delivered *David* into his Hands, instead of delivering him twice into *David's*.

From abiding in the Inheritance of the Lord.] From having any settled Abode in his own Country, which he foretaw he should be forced soon to leave, as we read he did in the next Chapter.

Saying, Go serve other Gods.] That was the Effect of their Actions, though they did not say so in so many Words. For they banished him into a Nation of another Religion.

20 Now therefore, let not my blood fall to the earth before the face of the LORD: for the king of Israel is come out to seek a flea, as when one doth hunt a partridge in the mountains.

Now therefore let not my Blood fall to the Earth, before the Face of the Lord.] God seeing it, and being the Avenger.

For the King of Israel is come out to seek a Flea.] Is come out for a Purpose beneath him, and not worth his Trouble.

As when one doth hunt a Partridge in the Mountains.] The Hebrew Word is not rightly translated here a Partridge: It certainly is the Name of a Bird of no Value for Food, or any other Use; and, therefore, the pursuing of it in the Mountains, through difficult Places, was an useless and insignificant Labour.

21 ¶ Then said *Saul*, I have sinned: return, my son *David*, for I will no more do thee harm, because my soul was precious in thine eyes this day: behold, I have played the fool, and have erred exceedingly.

Then said Saul, I have sinned, return my Son David.] He invites him to come to the Court again; acknowledging his Obligation to him, for having thus spared his Life, when he had so unjustly persecuted him.

22 And *David* answered and said, Behold the king's spear, and let one of the young men come over and fetch it.

He durst not venture to go and present it himself to *Saul*, tho' it was the Testimony of his Fidelity and Affection to him. For he still thought it unsafe to put himself in *Saul's* Power.

23 The LORD render to every man his righteousness, and his faithfulness: for the LORD delivered thee into my hand to day, but I would not stretch forth mine hand against the LORD's anointed.

David in these Words testifies his Assurance, that, however *Saul* dealt by him, the LORD would regard him for his righteous Dealing.

24 And behold, as thy life was much set by this day in mine eyes; so let my life be much set by in the eyes of the LORD, and let him deliver me out of all tribulation.

He prays God to deal with him, in the same Manner as he had done with *Saul*; and then he doubted not but he should be delivered out of all his Troubles.

25 Then Saul said to David. Blessed be thou, my son David: thou shalt both do great things, and also shalt still prevail. So David went on his way, and Saul returned to his place.

He perceived it was in vain to contend any longer against *David*, whom God designed for great Things; (he saw by his worthy and noble Actions) and that he would still have the better of him, till he came to the Throne. For possibly *Saul* looked up on the taking away his Spear, which, as we before observed, was his Scepter, as an Omen that the Royal Authority should be translated to *David*.

C H A P. XXVII.

1 *Saul bearing David to be in Gath, a city of the Philistines, seeketh him out for him.* 5 *Achish, the king of Gath, greets David, and he dwelleth there for his abode.* 8 *David maketh incursions from thence against the Amalekites, and other enemies of the Israelites.*

AN D David said in his heart, I shall now perish one day by the hand of Saul: there is nothing better for me, than that I should speedily escape into the land of the Philistines; and Saul shall despair of me, to seek me any more in any coast of Israel: so shall I escape out of his hand.

David had the greatest Reason to believe he would never be able to compass his Design, having God's Promise he should be King of *Israel*; therefore these Words were spoken when he was under some great Depression of Spirit, and had not that Confidence in God's Power and Providence which he generally had, and the Resolution he took was founded upon Motives merely Human, and had little of the Spirit of Faith. He seems at this Time to have forgotten the Almighty Power of that God, who had oftentimes delivered him in the greatest Exigencies. He advised, it is probable, with his Friends and his own Heart, but left God, as we too often do, out of the Consultation, by neglecting to implore his Aid and Protection.

2 And David arose, and he passed over with the six hundred men that were with him, unto Achish the son of Maach king of Gath.

Whether this was the same *Achish* as he had been with before or another, does not appear; but it seems apparent that he came upon Invitation, or at least that he had received some Promise of Protection.

3 And David dwelt with Achish at Gath, he and his men, every man with his household, even David with his two wives, Ahinoam the Jezreelitess, and Abigail the Carmelitess Nabal's wife.

4 And it was told Saul that David was fled to Gath: and he sought no more again for him.

5 ¶ And David said unto Achish, If I have now found grace in thine eyes, let them give me a place in some town in the country, that I may dwell there: for why should thy servant dwell in the royal city with thee?

This he proposed, that he might avoid Envy. For perhaps he might have too much the Appearance of a King; having so many Men at his Service, and being attended, no doubt, with a considerable Number of them about his Person. In a private Town also he might more freely exercise his own Religion, without any Offence to the *Philistines*, who worshipped other Gods; and also might more conveniently make his Incursions upon the Enemies of the *Israelites*.

6 Then Achish gave him Ziklag that day: wherefore Ziklag pertaineth unto the kings of Judah unto this day.

Then Achish gave him Ziklag that Day. Either out of his Royal Bounty, or on Condition of some Service he should do him.

In the Division of the Land of *Canaan*, it was first given unto the Tribe of *Judah*, *Josh.* xv. 31. and afterwards to that of *S-*

imeon, who had a Portion out of the Land given to *Zadok*, *1 Chron.* xiv. 5. But the *Philistines* kept possession of it, so that none of them enjoyed it. This was by the Gift of God, and not by the peculiar Inheritance of *David* and his Successors.

7 And the time that David dwelt in the country of the Philistines, was a long time.

8 ¶ And David and his men went to war against the Gathites, and the Gizzites, and the Ekites: for those nations were of the land, as thou goest to Egypt, and to the land of Egypt.

9 And David smote the Philistines, and brought down man nor woman alive, and took away their cattle, and the oxen, and the asses, and the camels, and the apparel, and returned to Achish.

10 And Achish said, Whether thou wilt abide with me, or thou wilt go, it shall be as thou wilt. And David said, I will go. And David and his men went to the south of Judah, and against the south of the Jerahmeelites, and against the south of the Kenites.

And Achish and Achish's men went to the south of Judah, and against the south of the Jerahmeelites, and against the south of the Kenites. It is likely, certainly, that *David* had some Expedition or other.

And David went against the Gathites, and against the Gizzites, and against the Ekites. These three Nations were of the land, as thou goest to Egypt, and to the land of Egypt. *David* smote the Philistines, and brought down man nor woman alive, and took away their cattle, and the oxen, and the asses, and the camels, and the apparel, and returned to Achish. *David* smote the Philistines, and brought down man nor woman alive, and took away their cattle, and the oxen, and the asses, and the camels, and the apparel, and returned to Achish.

11 And David smote Achish's man nor woman alive, to bring them to Gath, saying, Let them tell on us, saying, So did David, and so did he his manner, all the while he dwelteth in the country of the Philistines.

And David smote Achish's Man nor Woman alive, to bring them to Gath. Our Translation has here put in the Word *Bring*, which entirely pervert the Sense of this Place. For in the *Hebrew* it is, *he brought rather Man nor Woman alive, to bring to Gath*; that is, he brought no Prisoners there, and the Reason was, because it would then have appeared that they were not *Israelites*: that *David* had spoiled as *Achish* supposed. But the Words *to bring them to Gath*, occasions the Reader to make a very wrong Conclusion, viz. that these People were in Alliance with *Achish*, and that they would have sent Messengers to have complained of *David's* Behaviour, but that he cruelly butchered them on Purpose to prevent this. Whereas it is certain, there is no sort of Reason to believe that these People were in any sort of Alliance with *Achish*, but quite the contrary. Had they really been in Alliance, it would have been near an Impossibility for *David* to have made such a Slaughter that none should have escaped to carry the News to *Gath*: for tho' it is said in the 9th Verse that *David smote the Land, and left rather Man nor Woman alive*. Yet this implies no more, as may be inferred from many Passages of the like Sort in Scripture, than that all the Inhabitants of the Places he attacked either fled, or were slain in retreating. For we frequently read of a whole People being utterly destroyed, and yet soon after read of the same People again. And indeed it seems to have been the Custom of the Eastern People, as it is even in many Parts at this Day, to fly after the first Onset: Especially upon these sudden Incursions, it is highly probable, they generally betook themselves to flight. The whole Matter of *David's* Deception of *Achish* seems to have been this, that *Achish*, as well because the *Philistines* were inveterate Enemies to the *Israelites*, as because he was desirous (as appears from *ver.* 12.) of fixing *David* always in his Service, therefore he chose, and probably advised *David* to make frequent Incursions on the *Israelites*; but *David* being too generous to fall upon his Country, made his Incursions on some of those Nations whom the Lord had commanded the *Israelites* to extirpate; and when he returned with the Spoils to *Achish*, who in all Likelihood had a Share of them, he took Care to bring no Prisoners, because *Achish* supposed in his own Mind, and *David* by ambiguous Answers left him in the Opinion, that it was the Spoil of *Israelites*, whereby *Achish* grew more and more pleased with *David*, and put greater Confidence in him; both because he had as he thought distressed those he looked upon as his worst Enemies, and had so increased thereby the Enmity of his Countrymen against him, that there never would be a Reconciliation between them, and consequently he should always have *David* in his Service. *He has made his People* (says *Achish* in *ver.* 12.) *attest to*

It appears evident, that the Woman could not say she saw *Gods* coming out of the Earth, because it is plain she saw and spoke only of one Person. And this she describes to be an old Man, covered with a Mantle; so that the Word *Elohim*, which we translate Gods, should rather be rendered in this Place, A Person, or Messenger: For the Description she gives of the Appearance, is exactly agreeable hereto; and, therefore, there was no Reason for saying she saw *Elohim* in any other Sense than only to express that she saw a Person very majestic, like a Judge, or Supreme Magistrate. And in *Psalms* lxxxii. 1—6, we find, that *Jehovah* are there called *Elohim*.

14. And he said unto her, What form is he of? And she said, An old man cometh up; and he is covered with a mantle. And Saul perceived that it was Samuel, and he stooped with his face to the ground, and bowed himself.

[*And he said unto her, What cometh up?*] We find in this and the foregoing Verse, that this Appearance of *Samuel* is represented as coming up out of the Earth, but there is no Reason to think that it did so in Fact: But as it was then a prevailing Notion that the Place of Abode of separate Souls was under the Earth; therefore the Woman, upon *Samuel's* appearing, immediately concluded that he ascended out of the Earth. And this being the popular Notion among the *Jews*, the Scripture adapting itself to vulgar Capacities, relateth this Appearance of *Samuel* agreeably thereto.

[*And Saul perceived that it was Samuel*] The original Word we translate *perceived*, signifies to know, and sometimes to see. The Case seems to have been, that the Woman first saw *Samuel*; and then upon her crying out, and describing what sort of a Person she saw, *Saul* advanced forwards, and saw *Samuel*, upon which in Reverence he did him Obedience, by stooping with his face to the Ground, and bowing himself.

15. ¶ And Samuel said to Saul, Why hast thou disquieted me, to bring me up? And Saul answered, I am sore distressed; for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by prophets, nor by dreams: therefore I have called thee, that thou mayest make known unto me what I shall do.

[*And Samuel said to Saul, Why hast thou disquieted me, to bring me up?*] This seems in some Manner to infer, that the Woman herself had not brought him up by her Spells; for if she had, the Question would have been more naturally and properly directed to her. But it may be said, if *Samuel* was sent by God, it is hardly consistent to suppose he would complain of being disquieted in being sent on God's Errand. And this must be readily allowed. But if we will attentively consider *Samuel's* Speech, we shall find that it was not being sent as a Messenger from God, that disquieted him. Nor his Disquiet plainly arose from *Saul's* hardened Impenitence in the Ways of Irreligion; it was this that grieved and provoked his righteous Spirit. And so it should be translated, *Why hast thou provoked me, to make me rise up?* Why dost thou ask of me, seeing the Lord is departed from thee? Hath God forsaken you, and do you hope for Help from me? From me, his Minister, who act nothing but in Obedience to his Will? Is God offended with you, and will you inquire what to do in a Way that he hath forbidden? Will you go on still to offend him more and more? Know then, that I am now come to confirm that Sentence, which God long since past upon you by my Mouth, for disobeying his Commandments: *Your Kingdom is divided, and given to David*; and God will deliver you, your Sons, and your People, into the Hand of the *Philistines*; and this Sentence shall be executed upon you To-morrow: To-morrow shall you and your Sons be with me among the Dead. All this is plainly spoken in the Indignation of a righteous Spirit against Guilt; and one must read it with very little Attention not to see it to be so.

[*Therefore I have called thee, that thou mayest make known unto me what I shall do.*] *Saul* expresseth himself here in the same Terms that *David* makes Use of to signify his praying to God; which seems to indicate, that *Saul* invoked or called upon *Samuel* in Prayer. For finding that God would give no Answer to him, and being as it were in Despair, he seems to have foolishly flattered himself, that he might be able to obtain some Answer to his Petitions by Means of that Holy Prophet, whom he knew had a sincere Regard for him in his Life-time. But the Prophet in his Answer in the next Verse gives him to know how incapable he was of doing him any Service, seeing that the Lord was departed from him and become his Enemy. From hence we may see the Vanity and Absurdity of invoking Saints, &c. as their Intercession can no ways avail us, when by our Wickedness we have made God our Enemy. One would think this Reply of *Samuel's* would be sufficient to convince any Christian of the Folly of any such Application.

16. Then said Samuel, Wherefore then dost thou ask of me, seeing the Lord is departed from thee, and is become thine enemy?

17. And the Lord hath done to him, as he spake by me: for the Lord hath rent the kingdom out of thine hand, and given it to thy neighbour, even to David:

18. Because thou obeyedst not the voice of the Lord, nor executedst his fierce wrath upon Amalek, therefore hath the Lord done this thing unto thee this day.

Saul's Sin in killing the Lord's Priests is not here mentioned, because the Decree of taking the Kingdom from him, was passed before that Sin was committed.

19. Moreover, the Lord will also deliver Israel, with thee, into the hand of the Philistines: and to-morrow shalt thou and thy sons be with me: the Lord also shall deliver the host of Israel into the hand of the Philistines.

By *Samuel's* Expression that *Saul* and his Sons should be with him To-morrow, is meant no more than that they should be amongst the Dead at that Time: For Death is plainly noted by it, but not any particular State which follows after Death.

We may here observe, that neither *Samuel* himself, nor any evil Spirit, nor any Iniquity, could know that Particular, which were all exactly accomplished the following Day. For these are the secret Things that belong unto God. And therefore we may reasonably conclude, that the Fixing of Time was in all this Transaction. And if we consider the Whole attentively, we may see a peculiar Prophecy in it. When *Samuel* denounced God's Judgments upon *Saul*, he was clothed in a Mantle, which *Saul* tore on that Occasion. He now came to repeat it to satisfy the Sentence then denounced; and to strike him with self Conviction, he appeared in the same Dress, the same Mantle, in which he denounced that Sentence. And thus he now again denounced a rending of the Kingdom from him. For why, why may we not presume that the Mantle, which now the Lord Rent, which was the Emblem of that rending? Is it irrational to suppose, that when he spoke of this, he held up the Mantle, and pointed to the Rent? It is well known the Prophets were Men of much Action in their speaking, and often illustrated their Predictions by Emblems.

We may likewise further observe, that *Samuel*, in his Life-time, often reproved *Saul* for his Guilt; and told him, that God had given away his Kingdom from him for that Guilt; but he never told him to whom, nor when the Sentence should be executed upon him.

It is true, *Saul* died in Battle, and *David*, after some Time, succeeded him. But who could have been sure that this was the Effect of that Sentence? *David* might have died before this happened, and another might have succeeded him, instead of *David*. Neither *Saul*, nor many of his Court, believed one Word that *Samuel* said. How proper then to raise from the Dead the same Prophet who predicted this Sentence, to confirm that Sentence; to tell him that the Kingdom was that Day to be taken from him, and would be given to another; to name the very Person to whom it was to be given;—to confirm the Sentence beyond all Possibility of Cavil;—to shew by whom, and when, and where, and how it was to be executed;—to shew, that the Execution of it was instant.—Was not this an Occasion worthy of the Divine Interposition?

The Son of *Sirach* is clearly of Opinion with the Sacred Historian, that it was *Samuel* himself who foretold the Fate of *Saul* and his House in this Interview. And it is no ill Presumption that his Judgment was also that of the *Jezreel* Church upon this Head. His Words are “*After his Death he* (viz. *Samuel*) *propheciated and preserved the King his End.*” And to this may be added, that perhaps the Establishment of the Immortality of the Soul upon the Foot of sensible Evidence, was not the lowest End of *Samuel's* Appearance upon this Occasion.

20. Then Saul fell straightway all along on the earth and was sore afraid, because of the words of Samuel, and there was no strength in him: for he had eaten no bread all the day, nor all the night.

Probably he fell to the Earth in a despairing Manner, as a Man overcome with Astonishment and Horror, upon hearing some dreadful News.

Here let us cast our Eye on *Saul*. Behold here the King of *Israel* fallen upon the Earth, disanimated, terrified, distressed, without Comfort, without Hope, seeking to every Thing for Refuge but finding none. Let us take a Survey of him thro' this

Chapter. that the melancholy Picture may be imprinted deep on our Hearts, that we may always remember, that such will be the State of the Man who FORGETTETH GOD. Is this poor, dejected, dejected, dejected Man, the King of Israel? Where is his Glory and Splendor? Where his numerous Guards, his Attendants, his Favorites? Do these avail nothing to give him Help? What cannot these disperse the melancholy Gloom from his Heart? Cannot these quiet his dreadful Terrors? Alas, no! He had abandoned God for some Time, and now he sadly experienced that God had abandoned him. Vengeance which for his many previous Transactions had long hovered and waited, now advanced with large and quick strides, and his Fate drew on apace. He perceiveth it, and is most sensibly affected with it. He feels the Terrors of the Armaments set in Array against him. Where shall he go, to whom shall he fly? He flies to God as the ALL-POWERFUL PROTECTOR. He seeks to obtain a kind Answer from Him in his Day of Distress. He tries every Method, but alas! in vain. Here we see unhappy *Saul* experiencing what the DIVINE WISDOM has assured us will be the melancholy Fate of every one who forgetteth God. "Because I have called and ye refused, I have stretched out my Hand, and no Man regarded; but ye have set at Nought all my Counsel, and would none of my Reproof: I will also laugh at your Calamity; I will mock when your Fear cometh; when your Fear cometh as a Destruction, and your Destruction cometh as a Whirlwind; when Distress and Anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me: Because they hated Knowledge, and did not choose the Fear of the Lord. They would none of my Counsel; they despised all my Reproof: Therefore shall they eat of the Fruit of their own Way, and be filled with their own Devices, *Prov. i. 24.*"

No Words can express, nor fancy Imagination conceive, the Pains and Agonies *Saul* felt at this Time in his Mind. The Text tells us, *ver. v.* that when he *saw the Host of the Philistines, he was afraid, and his Heart greatly trembled.* And his whole behaviour shows us more than these or any other Words can express. He who before was cold and indifferent in Religion, and had not God in all his Thoughts, now consults him by Dreams, by Urim, and by Prophets: *But the Lord answered him not.* Unhappy Man! What shall he do now? His Counsellors, his Generals, his Armies, he finds cannot give him the Consolation he wanted. Why he now bethinks himself of the Holy Prophet *Samuel*, who he knew wished him well in his Life-time, tho' he had not regarded his Counsels: But *Samuel* was dead: What shall he then do? Why there were People who pretended to have a Power of calling up any one from the Dead. To these then *Saul* foolishly resolves to apply. He flattered himself that if he could once see or make his Distress known to the Prophet, he should not fail of obtaining fine Consolation and Direction from him. With these big and flattering Expectations, he hastens to the Woman who he was informed had a familiar Spirit. But did the Event answer his flattering Hopes? No, quite the contrary: He here meets with his utter Confusion: He has here delivered to him the most severe and cutting Rebukes: He here receives the Denunciation of the blackest Doom, just at Hand, even on the Morrow; so that he could no longer bear up against the bitter Agonies of his Mind, but *fell straightway all along on the Earth*—Let us not behold him there without Improvement; for these Examples in the Holy Scriptures are given for our Admonition. Let us behold in *Saul* our own sad deplorable State, when by our Neglect of HIM we have caused God to depart from us. Let it sink deep into our Minds, that thus forlorn, thus dismayed, thus miserable, shall we be; we shall find nothing able to give us Consolation or Help; tho' we search the whole Universe for it it will be all in vain: For *all is in God's Hands*: To HIM all Creatures must bow, and every Element submit to his WILL and PLEASURE. The only Way to Happiness is to have HIM our Friend. In HIM we have ALL; as on the other Hand, in HIS departing from us, we are sure to lose every Thing that is VALUABLE, every Thing that is COMFORTABLE.

21 ¶ And the woman came unto Saul, and saw that he was sore troubled, and said unto him, Behold, thine handmaid hath obeyed thy voice, and I have put my life in my hand, and have hearkened unto thy words which thou spakest unto me.

22 Now therefore, I pray thee, hearken thou also unto the voice of thine handmaid, and let me set a morsel of bread before thee; and eat, that thou mayest have strength, when thou goest on thy way.

23 But he refused, and said, I will not eat: but his servants, together with the woman, compelled him, and he hearkened unto their voice: so he arose from the earth, and sat upon the bed.

24 And the woman had a fat calf in the house, and she hasted, and killed it, and took flower, and kneaded it, and did bake unleavened bread thereof.

25 And she brought it before Saul, and before his servants, and they did eat: then they arose up, and went away that night.

C H A P. XXIX.

1 *David is taken by Achish to war against the Philistines. 3 But is rejected against by the princes of the Philistines. 6 Achish commends to his fidelity, and sendeth him back to Ziklag.*

NOW the Philistines gathered together all their armies to Aphek: and the Israelites pitched by a fountain which is in Jezreel.

2 And the lords of the Philistines passed on by hundreds, and by thousands: but David and his men passed on in the re-reward with Achish.

And the Lords of the Philistines passed on by Hundreds and by Thousands.] When they took a View of their Army, the great Men appeared, some at the Head of an hundred, some of a thousand Soldiers.

But David and his Men passed on in the re-reward with Achish.] Who seems to have been the General of the Army, and to have made *David* and his Men his Life-guard, according to his Resolution, *Ch. xviii. 2.* From this we may learn how dangerous a Thing it is to deviate from TRUTH, and what Inconveniences it often brings us into. The Pretences which *David* made to *Achish* (as related in the 28th Chapter) of his Inveteracy to the *Philistines*, and of the Damage he had done them in making Incursions upon them, were the Inducements that prompted *Achish* to make *David* and his Men his Life-Guard; whereby *David* was brought into the grievous Strait, of either fighting against his own Countrymen, or betraying his Benefactor.

3 Then said the princes of the Philistines, What do these Hebrews here? And Achish said unto the princes of the Philistines, Is not this David the servant of Saul the king of Israel, which hath been with me these days or these years, and I have found no fault in him since he fell unto me, unto this day?

These Days, or these Years,] The Meaning is, *I may say Years, not Days*: For he had been with him part of two Years: And, if he had not formerly known him, his Predecessor had. (*Ch. xxi. 10.*) And it is likely he had held Correspondence with him before he came to him.

4 And the princes of the Philistines were wroth with him, and the princes of the Philistines said unto him, Make this fellow return, that he may go again to his place which thou hast appointed him, and let him not go down with us to battel, lest in the battel he be an adversary to us: for wherewith should he reconcile himself unto his master? Should it not be with the heads of these men?

Make this Fellow return, that he may go again to his Place which thou hast appointed him.] At Ziklag, which they were contented he should possess.

For wherewith should he reconcile himself unto his Master? Should it not be with the Heads of these Men? That is, of the *Philistines*. They reasoned wisely, according to the common Maxims of Prudence. But probably the DIVINE PROVIDENCE was concerned in suggesting these prudential Considerations to their Minds; for by this Means *David* was delivered out of a very great Strait; either, (as before observed) of being an Enemy to his Country, or false to his Friends, and to his Trust. And by the same providential Incident was sent back Time enough to deliver his Wives, and the Wives and Children of his Men who were taken Captive.

5 Is not this David, of whom they sang one to another in dances, saying, Saul slew his thousands, and David his ten thousands?

6 ¶ Then

6 ¶ Then Achish called David, and said unto him, Surely, as the Lord liveth, thou hast been upright, and thy going out and thy coming in with me in the host, is good in my sight: for I have not found evil in thee, since the day of thy coming unto me unto this day: nevertheless, the lords favour thee not.

Then Achish called David, and said unto him, Surely, as the Lord liveth,] He swears by the God whom David worshipped, that he might be the more believed by him. Or perhaps he had learn'd something from David of the TRUE GOD, though he worshipped others with Him.

7 Wherefore now return, and go in peace, that thou displease not the lords of the Philistines.

8 ¶ And David said unto Achish, But what have I done? and what hast thou found in thy servant, so long as I have been with thee unto this day, that I may not go fight against the enemies of my lord the king?

We may very reasonably conclude, that David heartily rejoiced at this Dismission; but as he did not know how much longer he might be obliged to stay in the Land of the Philistines, he thought it prudent to carry it fair to them, and to pretend some Concern upon this Occasion.

9 And Achish answered and said to David, I know that thou art good in my sight, as an angel of God: notwithstanding, the princes of the Philistines have said, He shall not go up with us to the battel.

Thou art good in my Sight as an Angel of God.] The Meaning is, he look'd upon David as a Man sent by God. All Things prospering that he took in hand.

10 Wherefore now rise up early in the morning, with thy masters servants that are come with thee: and as soon as ye be up early in the morning, and have light, depart.

With thy Master's Servants that are come with thee.] This intimates, that the Lords of the Philistines would not trust them, because they looked on them still as Saul's Subjects.

11 So David and his men rose up early to depart in the morning, to return into the land of the Philistines; and the Philistines went up to Jezreel.

To return into the Land of the Philistines.] For now they were in the Philistines Camp, in the Land of Israel, at Azbék, xxix. 1.

C H A P. XXX.

1 The Amalekites Spoil Ziklag. 7 David asking counsel, is encouraged by God to pursue them. 11 By means of an Egyptian left behind, he is brought to the enemy, and recovereth all the spoil. 22 David's law to divide the spoil equally between them that fight, and them that keep the stuff: 25 He sendeth presents to his friends.

AND it came to pass when David and his men were come to Ziklag on the third day, that the Amalekites had invaded the south and Ziklag, and smitten Ziklag, and burnt it with fire:

To revenge themselves for what David had done to them, xxvii. 8. which they might easily do, when he and his Men were absent; and but a small, if any Guard left in the Place.

2 And had taken the women captives, that were therein; they slew not any, either great or small, but carried them away, and went on their way.

Towards their own Country. Being a poor and very covetous People, they intended to sell them for Slaves, and make Money of them.

3 ¶ So David and his men came to the city, and behold it was burnt with fire, and their wives, and

their sons, and their daughters were taken captive.

4 Then David and the people that were with him lift up their voice and wept, until they had no power to weep.

5 And David's two wives, which were with him, Ahinoam the Jezreelitess, and Abigail the Carmelitess.

6 And David was greatly distressed, because the people spake of robbing him, because he had said, The people was grieved, every man for his wife and for his daughters: but David encouraged himself in the LORD his God.

And David was greatly distressed, because the people spake of robbing him, because he had said, The people was grieved, every man for his wife and for his daughters: but David encouraged himself in the LORD his God.]

But David encouraged himself in the LORD his God, because he had Assurance, as being fully persuaded of his own Power in all Things, and his all-potency against his Enemies.

7 And David said to Abiathar the priest Ahimelech's son, I pray thee, bring me hither the ephod: and Abiathar brought thither the ephod to David.

8 And David enquired at the LORD, saying, Shall I pursue after this troop? shall I overtake them? And he answered him, Pursue: for thou shalt surely overtake them, and without fail recover all.

And David enquired at the LORD, saying, Shall I pursue after this Troop?] He enquired by Abiathar the Priest.

9 So David went, he and the six hundred men that were with him, and came to the brook Besor, where those that were left behind, flayed.

They that were left to look after the Stuff, xxv. 24. who were so tired, that they were not able to march any farther.

10 But David pursued, he and four hundred men: (for two hundred abode behind, which were so faint, that they could not go over the brook Besor.)

11 ¶ And they found an Egyptian in the field, and brought him to David, and gave him bread, and he did eat, and they made him drink water.

12 And they gave him a piece of a cake of figs, and two clusters of raisins: and when he had eaten, his spirit came again to him: for he had eaten no bread, nor drunk any water, three days and three nights.

This is to be understood of one whole Day, and Part of two others: As appears from the next Verse, where he saith, *Three Days ago I fell sick*. In the Hebrew it is, *Three days ago I fell sick*, i. e. this is the third Day since I fell sick.

13 And David said unto him, To whom belongest thou? and whence art thou? And he said, I am a young man of Egypt, servant to an Amalekite, and my master left me, because three days ago I fell sick.

A barbarous Act, to leave him there to perish; when they had Camels good Store, for the Carriage of Men, as well as of their Spoil, *ver. 17.* But this Inhumanity cost them dear: For by his Means they lost their own Lives, and David recovered what they had taken at Ziklag. Such is the wonderful Providence of God which governs all the Designs, and Thoughts, and Counsels, and Works, and whatsoever is done among Men; both the good and the bad.

14 We made an invasion upon the south of the Cherethites, and upon the coast which belongeth to Judah, and upon the south of Caleb, and we burnt Ziklag with fire.

He made an Expedition upon the South of the Cherethites,] That is, on the *Philistines*. For the *South of the Cherethites* here mentioned, is in the north-Veter explained, *the Land of the Philistines*. And from hence it appears that the *Amalekites* were Enemies to the *Philistines*, to the same what is related in the xxviiith Chapter, *David* sent to strengthen the remnant of his Benefactor, in making Expedition upon these People. But it was to gain more Favour with *David*, than he imagined he had fallen upon the *Amalekites*.

He recovered the Spoil, &c.] We read no where else of this Expedition, but in this Prophecy, signifies that South Part of *Judah* was given to *David*, and which his Posterity inherited, *2 Sam. vii. 6.*

17 And David said to him, Canst thou bring me down to this company? And he said, Swear unto me by God, that thou wilt neither kill me, nor deliver me into the hands of my master, and I will bring thee down to this company.

His Master, *Philistines*, had been cruel to him: And therefore he had no Mind to save him any longer.

For he heard them say, I will bring thee down to this company.] For he heard them say this to his self, where they would say and tell themselves.

18 And when he had brought him down, be hold, they were spread abroad upon all the earth, singing and drinking, and dancing, because of all the great spoil that they had taken out of the land of the Philistines, and out of the land of Judah.

19 And David smote them from the twilight, even unto the evening of the next day: and there escaped not a man of them, save four hundred young men which rode upon camels, and fled.

David smote them from the Twilight, even unto the Evening of the next Day.] He fell upon them immediately whilst they were reaching and resting themselves with Mirth and Jollity. Being in such no Danger was it them, because the *Amalekites* and the *Philistines*, among whom they thought *David* was, were ready to cry out, that if they supped, he could no more come to revenge them, than the *Philistines* could for the Injuries done to them.

20 And David recovered all that the Amalekites had carried away: and David rescued his two Captives.

21 And there was nothing lacking to them, neither small nor great, positions, nor daughters, neither spoil, nor any thing that they had taken to them: David recovered all.

According to the Promise of God, *Gen. xvi.*

22 And David took all the Flocks, and the herds: which they drive before those *other* cattle, and said, This is David's Spoil.

And David took all the Flocks, &c. of the Herd.] What he had been taken by the *Amalekites*, *Philistines*, *Phoenicians*, and other Places.

He took down the other Cattle.] His Soldiers drove them before those Cattle that had been taken from *David* and his Men.

And said, This is David's Spoil.] Not that he challenged it all to himself: But that it was acquired by his Valour and Conduct; which they now magnified, who lately spake of storing him. And it is likely they sung a triumphant Song on the Occasion, and that this was the Burden of it: Which they repeated at the End of every Verse.

23 And David came to the two hundred men which were so faint that they could not follow David, whom they had made also to abide at the brook Before: and they went forth to meet David, and to meet the people that were with him; and when David came near to the people, he saluted them.

He was glad to see them, and enquired how they did, for he had left them very weak.

24 Then answered all the wicked men, and men of Belial, of those that went with David, and said, Because they went not with us, we will not give them

light of the spoil that we have recovered, save to every man his wife and his children, that they may lead them away, and depart.

It was the cruel Resolution of such as feared not God, nor regarded Men: Since it was not the Choice of their Brethren to stay behind, but meer Necessity, and Inability to travel further.

25 Then said David, Ye shall not do so, my brethren, with that which the Lord hath given us, who hath preserved us, and delivered the company that came against us, into our hand.

As much as to say, when God hath been so good to us, we ought not to be unkind to our Brethren.

26 For who will hearken unto you in this matter? but as his part is that goeth down to the battel, so shall his part be that tarryeth by the stuff: they shall part alike.

For who will hearken unto you in this Matter?] No disinterested Person, he tells them, would be of their Opinion, if the Matter was referred to them.

27 And it was so from that day forward, that he made it a statute and an ordinance for Israel, unto this day.

This Law concerning the Division of the Spoil taken from an Enemy, seems to have continued to the Time of the *Maccabees*; as appears from the second Book of their History, *Ch. vii. ver. 28, 29.*

28 And when David came to Ziklag, he sent of the spoil unto the elders of Judah, even to his friend, saying, Behold a present for you, of the spoil of the enemies of the Lord.

Saying, Behold a Present for you.] In the Hebrew, a Blessing for you, &c. So he calls the Present, because it was a Token that he wished all Prosperity to them: Who had been kind to him in his Banishment, and helped to maintain and protect him.

Of the Spoil of the Enemies of the Lord.] The Success of *David* in this Pursuit of the *Amalekites*, will, upon Examination, appear so extraordinary, and so astonishing, that it is not easy to account for it, otherwise than from the peculiar Superintendence of Providence over *David* and his Concerns: and *David* himself was fully persuaded it was so: It is in this Persuasion he cries out, in the sixth Psalm, *It is God that giveth me strength of War.—He maketh my Feet like Hinds Feet: He setteth mine Hands to fight, and mine Arm shall break even as Bow of Steel.—Thou hast made mine Enemies to turn their Back upon me.*

The peculiar Interposition of Providence is seen in every Circumstance of this Adventure;—the Number, the Perseverance, the Issue.

That they might not think their Number did the Work, God reduced them to four hundred, as he did *Gideon's* Company to three, *Judges* Ch. vii. and therefore, when he commanded *David* to pursue, He in Effect said to him, what He said before to *Gideon*; *Arise, get thee down into the Host; for I have delivered it into thine Hand.*

Many others have been as fortunate in surprising, and as successful in slaughtering their Enemies: But to have Strength both for the Slaughter and Pursuit for so many Hours together, is altogether extraordinary. But what is yet more extraordinary, is, that he should recover all the Captives unhurt, out of the Hands of a People so abandoned, and so execrable as the *Amalekites*.

Some imagine that these miscreant *Amalekites*, being poor, spared their Captives from a Prospect of profiting greatly by the Sale of them: But others, with more Reason, think they only respired their Cruelty, to execute it to more Advantage at their Leisure.

How beautiful a Contemplation is it, to observe the signal Goodness of God, and Malignity of Man, co-operating to the same End!

29 To them which were in Beth-el, and to them which were in South-Ramoth, and to them which were in Jattir,

30 And to them which were in Aroer, and to them which were in Siphamoth, and to them which were in Eshtemoa,

31 And

29 And to *them* which were in Rachal, and to *them* which were in the cities of the Jerahmeelites, and to *them* which were in the cities of the Kenites,

30 And to *th* which is in Hormah, and to *th* which is in Cadesbar, and to *th* which is in Athah:

31 And to *them* which were in Hbron, and to all the places where David himself and his men were wont to assemble.

Failure to report the matter, or to give Provisional or Intelligence
 from them.

C H A P. XXVI.

3. *Scorbutus* is a disease which is caused by a deficiency of the vitamin C in the diet. It is characterized by the following symptoms: (a) weakness, (b) loss of appetite, (c) bleeding gums, (d) swollen joints, (e) anemia, (f) skin diseases, (g) hemorrhages, (h)坏血病, (i) 维生素C缺乏症, (j) 维生素C缺乏病, (k) 维生素C缺乏症, (l) 维生素C缺乏病, (m) 维生素C缺乏症, (n) 维生素C缺乏病, (o) 维生素C缺乏症, (p) 维生素C缺乏病, (q) 维生素C缺乏症, (r) 维生素C缺乏病, (s) 维生素C缺乏症, (t) 维生素C缺乏病, (u) 维生素C缺乏症, (v) 维生素C缺乏病, (w) 维生素C缺乏症, (x) 维生素C缺乏病, (y) 维生素C缺乏症, (z) 维生素C缺乏病.

NOW, as Phillips's fighting and life in the press, the life of the man, the Philanthropist, and the town that in recent years

[illegible]

2 And the Philistines followed hard upon Saul, and upon his sons; and the Philistines slew Jonathan, and Abinadab, and Malchim, Saul's sons.
3 And the battel went for a good day, and the archers hit him, and he was sore wounded of the archers.

In the *Hæbre* the Word is *וּבְרָאָה* *Uvrah* : Which signifies, in that Language, to rush upon one at a sudden. It seems by this as if the *Philistines* gained the Battle by the Advantage of their Archers : Probably there were some hired foreign Troops, for we have no Mention of any Archers in any of the *Philistine* Armies of Battle before this ; and it seems to have been a Way of Fighting that used, and the *Israelites* were not prepared for, and therefore they were soon thrown by it into Confusion.

4 Then said Saul unto his armour bearer, Draw thy sword, and thrust me through therewith ; lest these uncircumcised come and thrust me through, and abuse me. But his armour bearer would not ; for he was fore afraid : therefore Saul took a sword, and fell upon it.

Left these Uncircumcised come and thrust me through, and abuse me.] He was afraid they might put him to some ignominious Death, or make Sport with him, as they did with *Samson*.

But his Armour-bearer could not, for he was just afraid.] Dreaded
to think of killing his King.

A TRULY brave Man would have died fighting, as *Jonathan* did, or would, at worst, glory in being abused, and even tor-

tured, for having done it. Dr. Smith, however, is an Englishman, but a Defiant, who considers himself, with the Privilege of Conscience; and in his own mind imagines himself to be a God, whose Creatures were created to be his slaves, as he is the sole Author, of Life. On this, his Property, and his high Claim on our Country, our Vassals, and our Friends, he is bent. And therefore, as *Pratt* is a Slave, and *Pratt* a Gentleman, much injured by Self-Mastery, so my Friend will be so, having one of our slaves killed without our Consent. Not to mention, of the Injury done to others, in a Variety of Relations, by the same Act.

And here it is worth mentioning that Sergei and his Armenian friend died by the same sword, which was the Armenian banner.

Now in the established Tradition of the *Yoga*—Namely, that the *Atman* is better than *Prakriti*—and this is not at all unobscure, and in fact, then *Self* is not the *Prakriti*—but still the *Prakriti* is the *Prakriti* with which they had before had a *Prakriti*—*Prakriti* of *Gun*.

[illegible]

7 And when his armour-bearer perceived that he was dead, he fell upon his neck, and died with him.

6 So Saul charged his chariots, and his armour-bearers, and all his men to follow him, saying, I will kill him.

[illegible]

There was no significant difference in the mean number of eggs per female between the two groups of females. The mean number of eggs per female was 10.5 for the females that were fed the control diet and 10.5 for the females that were fed the diet containing the essential amino acids.

It is a little curious that the name of the Philhellene society was chosen to mark the centenary of the Greek War of Independence, and has rarely been used since.

d. And to give the fish a good head off his appetite, at 1 P.M. I gave him 100 cc. of the Plankton's food, also 1 cc. of plankton from the bottom of the ponds, and another 100 cc.

10. And it is a law of nature that the more the
 farther and longer the distance is to the wall of
 Bethlehem.

To expect him to do the job of a "minister" is to expect a public Shomer and Repetition, and this is not what he did with the boys of his sons.

11 ¶ And when the inhabitants of Jabesh-gad heard of that which the Philistines had done to Saul :

And yet . . . *There are no Stars in the Sky* They live on the other Side
For the People on this Side were not

12 All the valiant men arose, and went all night, and took the body of Sela, and the bones of his sons from the wall of Bethan, and came to Jabesh, and burnt them there.

All the valiant Men are fallen, and the Nobles To the ground Did cover'd.

Tahjib-pishad was on the other side of the River. They had been delivered by *Sad* in the beginning of his Reign from the *Amirantes*, when they were in Danger of losing their Lives, Ch. xi. and therefore they now shewed their Gratitude towards him by not suffering his Corps to want the Honour of Burial.

And came to *Jahesh*, and burnt them there, } It was not the Custom
for the *Hebrews* to burn their Dead but to bury them; but per-
haps they burnt these Bodies for fear if they buried them, the *Phi-*
listine.

And they took them up again to Lashen them in the same manner to their Walls.

13 And they took their bones, and buried them under a tree at Jabesh, and fasted seven days.

[*Fast Seven Days*] Expresseth great Sorrow, of which Fasting is a Token. For this is not to be understood; but only that they fasted seven Days together until the Evening (as the Manner of Fasting was among the Jews) and eat nothing all Day.

In the Conclusion of this Book, (which by God's Assistance we have gone through) we cannot do better than to entreat the Reader to remember, that in it we have two such Examples of

Virtue in *Samuel* and *David*, that we cannot too frequently make the Subject of our Contemplation. On the other Hand, in the Example of *Saul*, we have a Picture of the MISERABLE STATE of that Man who FORGETTETH GOD, and turneth aside from his Commandments. May God, through JESUS CHRIST, send down his Grace into our Hearts, that through our whole Lives we may be inclined to imitate the *Right*, and may always dread to fall into the State of the *Left*; and as the only Way to escape it, make it our chief Study and Delight to please God and do his Commandments; for this is the WHOLE of MAN, in which all his HAPPINESS, all his PEACE consists. For that there is no Peace to the WICKED, hath been pronounced by Him who knoweth the Nature and Frame of Man; by the LORD HIMSELF, who CANNOT lie. "*The Wicked are like the troubled Sea when it cannot rest: There is no Peace, saith my God, to the Wicked.*" *Isaiah*, lvii. 20, 21.

